

NYPL RESEARCH LIBRARIES



3 3433 06819723 9

IN
HIS STEPS
TO-DAY

CHARLES M. SHELDON

Characteristics - English (Political
and Social).

77

18
1881

Sheldon

7 E

In His Steps To-day

In His Steps To-day

WHAT WOULD JESUS DO

In Solving the Problems of Present Political, Economic and Social Life? :: :: :: ::

By

CHARLES M. SHELDON

Author of "In His Steps," "The Crucifixion of Philip Strong," "Heart Stories," etc.



NEW YORK

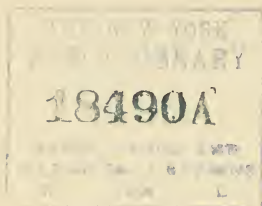
CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

ARG

Copyright, 1921, by
FLEMING H. REVELL COMPANY



New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

Preface

IT is almost a quarter of a century since the story of "IN HIS STEPS" was written. Many radical changes have occurred during the last twenty years in the industrial, political, religious and social world.

The liquor traffic in the United States has been outlawed; the great war has passed into history; the churches are coming together in a campaign of united service; the industrial world has been disturbed by conflicting interests, revealing great differences of policy, and predicting serious departures from the old order; the farm crisis affecting the actual production of food for the people has grown acute; cities have leaped forward with hurrying pace in population; the simple life of the early Pilgrims of New England seems like a chapter of fiction in the American history; home and family life seem to be threatened by the absence of domestic service and the artificial customs that surround hotel and apartment existence; financial conditions are abnor-

mal and unnatural; amusements are in the control of persons who have very little plan and purpose aside from the money profit to be made out of the enormous and feverish rush of the public after them; politics is still a humiliating scramble for office and power; the war has created a sense of international dependence, denied and repudiated by the professional politician, but accepted and even welcomed by the few thoughtful and far-seeing statesmen of all the nations; and over all this tangle and commotion, and the stirring of the human yeast, the restlessness of the people and the cry of the oppressed for justice, there broods the Spirit of God, the uncounted factor in the history of men.

It is because of all these great movements and stirrings among the peoples that it seemed proper to ask again the question, "What would Jesus do?" if He were here to-day and were living under the present conditions that face the average man in the world. What would be His attitude in the matter of the political and industrial and religious and social and international problems of the world?

There must be some standard of conduct which ought to govern men's actions. What is that standard?

The Christian is told to be "Christlike."

What can that mean except the attempt to be like the Master in the daily conduct of one's daily life?

And how can the Christian tell what is Christlike unless he tries honestly to do what Jesus probably would do in all the different energies of life?

And if that is what is meant by "Christlike," how can the Christian tell what the probable conduct of Jesus would be under different and difficult human conditions?

No one can tell with absolute certainty what Jesus would do, but we do know what would be the basic principles that would govern His conduct. They are these:

Under all conditions and circumstances Jesus would love all men, including His enemies. That was His creed. He taught it and lived it. Necessarily it would govern His actions no matter where He was or what He had to do.

Jesus would always put the value of a human being above any financial gain. He taught that a man was worth more than a sheep. It is impossible to imagine Jesus acting from a mercenary or selfish motive.

The end and aim of all the conduct of Jesus would be to create a brotherhood of mankind on earth and eliminate the selfishness of indus-

trial energy, the wickedness of war and the uselessness of race feeling and national prejudice. In other words, to take away the sin of the world. It is impossible to think of Him as a narrow politician, a militarist, a profiteer, a money-grabber, an intolerant race-hater. His conduct would of necessity deny all selfishness in His dealing with men, and be in accord with His one great creed of supreme love to God and man.

On the basis of these principles which would govern the conduct of Jesus, this book has been written.

There is no apology for the dialogue method employed. If it is in any degree sensational, the answer is that the conduct of Jesus when on earth created the greatest sensation among men accustomed to the conventional and regular ways of doing things. If Jesus were to appear again on earth there is no doubt His conduct would create the same sensation that it did when He was here.

But these dialogues will proceed on the basis of the belief that there is no other standard of conduct which will produce the ideal society and civilization which the world needs. Hatred and selfishness and greed and money-making and race prejudice and war have not

succeeded in giving men happiness. The rule of Jesus will do it.

So the plain question which this book will continually ask is: "What would Jesus do?" in all the circumstances which confront humanity to-day.

These dialogues will lend themselves to dramatic uses. In each situation, whether it be The Home, The Church, The School, or the Railroad, the different characters around the Conference Table may be represented by men and women who will personate the parties involved in the discussion. The person of Jesus cannot well be presented, but His voice may be heard, speaking behind a curtain back of the table.

Several of these dialogues have been used in this way by church organizations and Young People's societies, with impressive results.

C. M. S.

Topeka, Kansas.

Contents

I.	<i>What Would Jesus Do</i> IN THE COAL FIELDS? . . .	13
II.	<i>What Would Jesus Do</i> AS A FARMER? . . .	33
III.	<i>What Would Jesus Do</i> IN POLITICS? . . .	55
IV.	<i>What Would Jesus Do</i> IN THE CHURCH? . . .	71
V.	<i>What Would Jesus Do</i> WITH THE PRESS? . . .	85
VI.	<i>What Would Jesus Do</i> WITH THE DRAMA? . . .	103
VII.	<i>What Would Jesus Do</i> WITH EDUCATION? . . .	119
VIII.	<i>What Would Jesus Do</i> IN THE RAILROAD WORLD? . . .	133
IX.	<i>What Would Jesus Do</i> IN THE HOME? . . .	153
X.	<i>What Would Jesus Do</i> WITH INTERNATIONAL AFFAIRS? . . .	175

I

WHAT WOULD JESUS DO
IN THE COAL FIELDS?

The solution which Jesus offers for the Industrial problem is based on mutual, coöperative effort. He does not take sides or create a spirit of class feeling. There must of necessity be a general platform on which both parties stand together and understand the common need of a common partnership. Until that is agreed upon, all schemes for settlement and especially all factors that demand physical force and hate and ill-will are bound to fail.

Throughout all the dialogue Jesus would recognize the rights of the General Public. And in all the discussion His words continually emphasize the necessity of good-will as the one great factor.

I

WHAT WOULD JESUS DO IN THE COAL FIELDS?

Jesus; The Miner; The Operator; The General Public

THE struggle between Capital and Labour is illustrated in one of its most tragic and bitter forms in the coal mining business. Here is a product necessary to the very existence of civilization. In the digging of coal there are certain problems involved which seem to intensify the strife between men of muscle and men of money. The attitude of the coal miners in southeastern Kansas and the attitude of the operators may not be typical of the same feeling in other industries, but the principles involved are the same. Because the conditions in this particular field have been exceptionally striking and have illustrated very sharply the reasons for industrial warfare, the setting has been purposely chosen to illustrate Jesus' probable conduct toward both parties.

The Operator: A good many years ago Nature went to work and after an uncounted number of centuries made a deposit of bituminous coal in southeastern Kansas that was of a good enough quality to make steam and enough in quantity to make it worth while to invest capital in its mining. So we came into District Number 14 and invested capital in these fields, buying or leasing the land where coal was, putting in machinery, engines, steam shovels, some of which have cost over \$100,000 apiece, and organizing the industry of coal mining which could never have been started without money to equip it. These coal mines are, therefore, ours.

The Miner: We are ready to dispute that last statement. Technically and legally, as laws are made, you may be the owner. But we claim ownership because the coal is absolutely of no value to you unless we dig it out. The human hand of labour is essential. No machinery has been or can be made that can dispense with the toil of the miner. And the miner's work is dirty, dangerous, unpleasant, difficult work. It takes him down into the darkness, away from the sunlight, trees, flowers, birds and the pleasures of common life as they are known to the workers on the surface. We claim, therefore, that the coal is just as

much ours as yours, and some way ought to be found to divide more equally the profits of coal mining.

Jesus: You are both wrong. The coal does not belong to either of you. It belongs to the heavenly Father. The Psalmist said truly many years ago, stating a great and eternal economic fact of ownership, "The earth is the Lord's, and the fullness thereof. The world, and they that dwell therein." He is the Creator of the coal. It is not man-made. All that either of you has a right to say is, "This coal is a wonderful creation for man's use. And it should be brought out of the ground with a mutual and satisfying sense of thanksgiving, both capital and labour joining hands to do what neither can do apart in supplying the needs of the general public."

General Public: That sounds good to us, Mr. Operator. We are the users of the coal and we are very tired of the continual warfare between capital and labour in this district. For more than a quarter of a century there have been strife and ill-will and suspicion and hatred between Operator and Miner. Meanwhile, we are the ones in between who suffer most. No matter which side is victorious we pay the price. If it is an increase in wages, up goes the price per ton. If it is war times we

pay war taxes. If it is peace times we pay the increase because the war is over. Either way we are the victims as the contending parties strike at one another and hit us oftener than any one else. We are sick to death of industrial war. It is time these wicked differences were settled on some basis that will bring peace and happiness to a distracted public.

The Operator: The General Public will bear witness that we are not to blame for most of the trouble in this district. Look at the things we have had to endure from the Miner. Take, for example, his record of strikes for trivial reasons, in the period from April 1, 1916, to December 31, 1919. The number of strikes was 705, an average of fifteen and two-third strikes a month.

What did the Miner get out of these strikes?

Eight hundred and fifty-two dollars and eighty-three cents.

What did he lose in wages figured at the scale rate per day per man?

Three million, eight hundred and sixty-six thousand, seven hundred and eighty dollars and thirty-four cents.

What were some of the reasons for these strikes on the part of the Miner? Here are a few:

“Mule had lame knee.” “Wash House

cold." "Socialist holiday." "Didn't like pit boss." "Wanted ice water." (Thermometer thirty-four degrees.) "No reasons given." "Holidays."

The Miner: Most of those things you call "strikes" were only refusals to work on account of bad conditions which you refused to remedy.

General Public: Hold on! Is there no such thing as a contract between you two fighters?

The Operator: There certainly is. It reads as follows:

"If the President of the District and the Commissioner of the Operators' Association or their representatives fail to agree, they must either make other disposition of the case for final adjustment or refer it and the records in connection therewith, together with a brief in the case to the District Joint Board of miners and operators for settlement, whose duty it shall be to adjust all grievances referred to said Board and their authority in the matter of adjusting grievances shall not be questioned. *Pending a final settlement of any dispute the mine shall continue in operation and all miners, mine labourers and parties involved shall remain at work, except discharged employees.*"

General Public: Then do you mean to tell

us that every time the Miner went out on a "strike" as you call it, it was a breach of contract?

The Operator: It certainly was. The redress for grievances under the Joint Board when it was appealed to has amounted to thousands of dollars without any resort to strikes.

The Miner: But arbitration is a failure. We never get justice under arbitration.

The Operator: So is the strike a failure. What have you ever got with that? You have lost millions by it.

The Miner: It is our weapon. It is the only thing you are afraid of.

General Public: It is the only thing *we* are afraid of, too. No matter what your quarrel is we are the ones that suffer most. What difference did it make to us that the Miner wanted an advance of sixty per cent. in wages and a six-hour day five days in a week last winter, when the operator lifted the price of coal when the fuel ban went off? Every one knows that if the sixty per cent. raise and the six-hour day had gone into effect the General Public would have been the party to pay the bill. As we said before, we are getting very tired of this everlasting industrial warfare. What we want to know is when are you two going to reach some kind of settlement.

The Miner: There is no hope of a settlement as long as we are deprived of our rights.

The Operator: Where do *our* rights come in? We are the ones who run the risks and put up the capital to run the mines. Look at the money we have had to invest on an uncertain market and with strikes and trouble of all kinds —

Jesus: All this is not a discussion of a problem. It is ill-will and hate and personal seeking of advantage one over the other. Let me ask a question. Tell me, Operator, what have you ever really done here in this district to help the lives of the men who dig this coal and make possible the money you have made out of its sale? Have you, in the past, considered yourself as under obligation to make good Americans out of them, to see that they had clean amusements, to better their housing conditions, to give them moral and spiritual surroundings; in other words have you considered yourself as a Big Brother to these men, most of whom have come over to America as to a new land, material that might have been moulded into clean, wholesome citizens, if the right influence had been used? Tell me, have you really done anything except use the Miner as a tool to dig coal for the company? Have

you looked upon him as a human being to love?

The Operator (after a moment of silence about the table): That is not our business. It belongs to the Church or the religious folks to look after the moral and spiritual welfare of people. We are in the business of managing coal mining. We cannot mix business and philanthropy like that.

Jesus: But as a matter of business it would have paid you to look after the moral and spiritual welfare of the miner. And you have not answered my question. What have you done in the past to help these workers who have helped make the money you call your own?

The Operator: We have not done anything worth mentioning.

The Miner: He tells the truth for once. Look at the houses and the surroundings of the camps. Ask him whether he has ever tried a community house to provide clean amusement. Ask him if there has been a dollar spent in the camps, until recently, to better any conditions.

The Operator: Why don't you better your own conditions? You take your leisure in loafing around the camps, and in the old days of the "joints" in Pittsburgh you soaked up

in drink and spent your savings in gambling. Can we make men better who don't want anything better?

General Public: Why don't you operators build community houses now and start in to better the conditions of the workers? Wouldn't it pay?

The Operator: The Miners wouldn't accept any philanthropy from us now. They would think we were "working" them to get more revenue.

The Miner: You're right. This philanthropy business doesn't go down with us. We know too well what the Operator is after, no matter what he calls it. "Better our moral and spiritual condition!" He had better look after his own. It's as bad as ours.

General Public: You spoke the truth there. "A plague o' both your houses," as Mr. Shakespeare once said. But isn't there something said in the new Kansas Industrial Court law about "moral betterment"?

The Operator: We opposed that bill when it came before the Kansas legislature, because we believed it was a blow at the sanctity of our mine ownership.

Jesus: And yet, is it not true that the right to strike is not greater than the duty to work when the General Public is in need of a com-

mon necessity? What are the "rights" of either of you compared with your duties to a common human need?

General Public: That sounds right to us, Mr. Miner. During the strike last winter when the thermometer was at zero, we could not get coal, and a good many of us burned green wood, sold at \$20 a ton. Here is a copy of the Industrial Court law. Suppose you read it. And by the way, how many of you have ever read it through to see what it says?

The Miner: I have never read it, but it takes away the miners' liberty.

The Operator: The law does not recognize our paramount property rights.

Jesus: You have none, either of you. All property rights are vested in the original Creator and Owner, God. You are simply stewards to administer His estate.

General Public (after another silence about the table): Here is a quotation from the Industrial Court Law. (Reads.)

In case of a controversy arising between employers and workers, or between groups or crafts of workers, engaged in any of said industries, employments, public utilities, or common carriers, if it shall appear to said Court of Industrial Relations that said controversy may

. . . endanger the public peace or threaten the public health, full power, authority and jurisdiction are hereby granted to said Court of Industrial Relations, upon its own initiative, to summon all necessary parties before it and to investigate said controversy, and to make such temporary findings and orders as may be necessary to preserve the public peace and welfare and to preserve and protect the status of the parties, property and public interests involved pending said investigations, and to take evidence and to examine all necessary records, and to investigate conditions surrounding the workers, and to consider the wages paid to labour and the return accruing to capital, and the rights and welfare of the public, and all other matters affecting the conduct of said industries, employments, public utilities or common carriers, and to settle and adjust all such controversies by such findings and orders as provided in this act.

General Public: And here is another which also looks fair, so far as we are concerned. And up to the present we would like to call to the attention of you two, Operator and Miner, that you have been so busy fighting about your rights, ours have been neglected. Inasmuch as we outnumber you by several millions, it seems to us that the time has come when we ought to have something to say about this industrial

warfare, especially when most of the injured are in our ranks. This new law takes account of the People, not the Operators as such, nor the Unions as such, but just the Plain Common People who make up the bulk of the population of the United States of America. Read this and tell us where it is unfair or unjust to either of you. (Reads.)

It is hereby declared necessary for the promotion of the general welfare that workers engaged in any of said industries, employments, utilities or common carriers shall receive at all times a fair wage and have healthful and moral surroundings while engaged in such labour; and that capital invested therein shall receive at all times a fair rate of return to the owners thereof. The right of every person to make his own choice of employment and to make and carry out fair, just and reasonable contracts and agreements of employment, is hereby recognized. If, during the continuance of any such employment, the terms or conditions of any such contract or agreement hereafter entered into, are by said court, in any action or proceeding properly before it under the provisions of this act, found to be unfair, unjust or unreasonable, said Court of Industrial Relations may by proper order so modify the terms and conditions thereof so that they will be and remain fair, just and reasonable and all such orders shall be enforced as in this act provided.

(Reads again.)

In case of the suspension, limitation or cessation of the operation . . . said court is hereby authorized, empowered and directed to take proper proceedings in any court of competent jurisdiction of this state to take over, control, direct and operate said industry, employment, public utility or common carrier during such emergency: Provided, That a fair return and compensation shall be paid to the owners . . . and also a fair wage to the workers engaged therein, during the time of such operation under the provisions of this section.

The Operator: Our property rights are invaded.

The Miner: Our liberties are taken away.

General Public: But is there nothing better than the old methods of the strike and arbitration and hate and ill-will and suspicion to settle industrial problems? Is the strike the last word that federated labour has to utter as a reasonable and fair way to settle disputes?

The Miner: It is our weapon.

General Public: But is there no other weapon?

The Miner: What redress for wrongs have we, if we do not strike?

General Public: Perhaps this Industrial

Court will be an answer to your question. Why not give it a trial?

The Miner: Some of us are willing to, but the union leaders are opposed to it.

General Public: Will you do as they say?

The Miner: We generally have. We are 100 per cent. union men.

General Public: Is a non-union man allowed to work in the mines?

The Miner: Where do you live? Of course not. The union decides that.

The Operator: Do you have to pay anything to join the union?

The Miner: Fifty dollars.

The Operator: Is not the union as tyrannical as you think we are? In many cases when the men have wanted to live honestly up to their contract with us and work, haven't they been afraid to because they were intimidated by the union and their leaders?

The Miner: That has been true in several instances.

The Operator: And is it not also true that you have a feeling of hatred toward all men who have acquired wealth, and are living in circumstances of refinement?

The Miner: We are ready to say we have. People who have made money the way you have, for example, are not entitled to the re-

spect of any one. Look at the way our leaders live. In plain, simple style.

But as soon as you get to the point where you can buy \$100,000 steam shovels you get your \$3,000 automobiles and live on the finest streets in the most luxurious style. How did you get that money? By our labour. And then you ——

Jesus: Peace! Be still! What can be accomplished by hatred and ill-will? Nothing. All through these years you and the Operator in this district have hated and fought one another. The Operator was wrong when he charged the miner in this district 520 per cent. for paying him his wages between pay days.

And you miners were wrong when you broke your contracts with the Operator instead of keeping your word made by your representative. And the union to which you all belong has been wrong in its system of fines and assessments by the "check off" plan and the misappropriation of these sums assessed for questionable purposes. The Operator has been on the wrong side in his neglect of the human material that has made possible his working of the mines at all. The Miner has been on the wrong side in this hatred of all those who are in better circumstances than himself. Tell me, Miner, from what part of

the world have most of you come, and why have you become so bitter instead of rejoicing in life?

The Miner: Behold us! From Southern Europe. Twelve thousand of us, only 500 born of English-speaking parents. Italians, Sicilians, Poles, Slavs, Austrians, Germans, reared in the Catholic faith, we came over knowing nothing of trade Unionism, ready to work at hard labour, at wages far greater than we had ever known in the old country. We quickly became unionists. We wanted to be led, and men of strong personality and power led us. We did not respond to religious appeals. Neither the Catholic nor the Protestant Churches in America had any influence to speak of over us.

The one bright spot in our children's lives is the public school. They are getting there what we never had. Perhaps they will have different ideas of life. We hope they will be happier than we have been. For surely our lives have been a warfare for a quarter of a century.

Jesus: The entire industrial world is in a state of warfare down here. Dealing with a miracle of creation, the very handling of which should cause a man to offer a hymn of praise to Him who made it in His marvellous laboratory, those who have called themselves Capital

and Labour have alike grown hard and suspicious, instead of kind and brotherly. Capital has denied its duty to care for the human welfare of these human toilers, regarding them as so much physical strength to make money. Labour has organized to fight for its rights, and in doing it has become careless of the rights of the public, developing a leadership that has created and fostered in many cases ill-will instead of good-will. Oh, ye children of men! When will you learn better ways of settling disputes than the way of hate and unkindness! Why not try the way of love to one another? You have never tried this way, yet. I call on you about this table to begin to try it now.

I am not here to decide for you the wisdom or unwisdom of your man-made laws. If I were here to live in your places, I would not fight against any plan that promises to settle human disputes along some other track than the old methods that have so far produced nothing but strife and loss. But in any case this is the eternal truth. If your hearts are filled with bitterness and ill-will toward one another, all the man-made laws in existence will not bring relief from strife. First must be the heart right, for out of it come all the evils that afflict the industrial world. You are

all of one Father, all of you of the different races in these camps. Why spend the precious days on earth in hate when love is the one thing after all that makes the whole of life worth having. For what is the money, or the power, by the side of love to one another as you learn the beauty of working together for the common good!

The figures around the table all look earnestly at Jesus. The General Public says: "He speaks the truth." The Operator looks earnestly at the Miner. The Miner looks back at the old enemy across the table.

Jesus holds out His hands in a significant gesture of appeal to both of them. Finally the two rise at the same time and instead of shaking fists at each other, they shake hands. The General Public then shakes hands with the Operator and the Miner. When they turn to look for Jesus, they do not see Him, but they feel His presence. The three walk out of the Conference Room arm in arm.

II

WHAT WOULD JESUS DO
AS A FARMER?

If Jesus were on earth to-day He might make the following practical suggestions looking toward a solution of the great problems of the American farmer :

First—A change of attitude on the part of the farmer toward his place in the field of labour.

Second—A change of attitude on the part of all other workers, especially men and women in cities and towns, toward farmers and farm life.

Third—The establishment of larger and different agricultural schools, where only those who intend to make farming their life-work might be trained.

Fourth—The creation of a strong rural church, manned by the best talent to be found, for inspiration and influence with the farming community.

Fifth—The magnifying of the great fact of work, and of physical work in particular, as the big essential to the world's progress and happiness.

The element of time to bring about reforms and changes for human betterment is emphasized by Jesus. The average reformer and the politician often forget this fact.

II

WHAT WOULD JESUS DO AS A FARMER?

Jesus; The Farmer; His Family; The Consumer

IT is easy to think of Jesus as a working-man because He was one. For eighteen years He worked with tools of physical labour, lifted and carried, and did common tasks about the shop and in the home at Nazareth.

So in a certain real and happy sense, it is allowed us in imagination to picture Jesus as perhaps specially interested in physical life on its labour side. The farmer's life and problems, dealing particularly with the earth out of which he is obliged to make his living, would appeal to Jesus with compelling force.

The present crisis in farm life in this country, may, it is hoped, create general interest in the discussion about the table.

The Consumer: I can remember when

eggs were ten cents a dozen, potatoes twenty-five cents a bushel, good apples two dollars a barrel, flour one dollar and a half a sack, and good sirloin steak twelve cents a pound, with several slices of liver thrown in. Now eggs are seventy cents a dozen (and not always fresh at that), potatoes are two dollars a bushel, apples (at the rate of ten cents a pound) about fifteen dollars a barrel, flour four dollars a sack, and steak sixty cents a pound, with liver forty-five. Milk which used to be five cents a quart brought to the door by the milkman is now eighteen and go and get it yourself.

You are the only person in the whole world to produce food, Farmer. What is the matter with you? Don't lay it all on to the war and the middleman and the profiteer. I am sick of all that. Where do you come in? I am interested in the matter of food because that is what I live by. I can get on very well without poetry and politics and pictures, but I must have every-day food, and you are the one man in the whole world absolutely necessary to my existence. That is the reason I am asking some of these questions.

The Farmer: Through all the ages I have been the one man necessary for the world's greatest need—its food. I am the one to bear

the load of heavy lifting and carrying, of sweating and toiling. My enemies have been the drought, and the hail, and the flood, and the storm, and the plague of the locust, and the devouring insect, and the untimely frost, and the killing hot winds, and the stubborn soil, and now the grain broker and the profiteer. My tasks never cease. Cattle must be fed, cows must be milked, crops must be sowed and cultivated, chores must be done, summer and winter. My muscles are exercised in the back and shoulders at the expense of the muscles of my upper spine, so that my movements are slow, and my playtime of life restricted and meager. In spite of all my importance to the human race, I am not rewarded in accordance with my value to society. The consumer criticizes me on account of the cost of food. I do not control my own market. It is made for me. Grain brokers one year charged us farmers \$50,000,000 for handling our grain. We do not fix the prices of bacon and flour and eggs. They are fixed for you, Consumer, by the people that live in cities. But, after all, the Farmer holds the key of life. We should be glad if any one in the United States would tell us how to open more doors of power with it.

The Farmer's Wife: I share with my hus-

band the unceasing toil of the farm. It is not all hard work alone. It is also a privilege to be of that world-group that holds the life of the world in its hard-worked palms. I do not forget that in spite of my unceasing labour, my average of life according to the United States census is five years longer than my city-bred sister's. And I do not forget that in the country are more homes per unit than in the urban center. Also the birth rate of American nationality is forty per cent. higher. But with all its pleasant side I face the burden of the present problem of securing help to do the heavy work. Our children want, and ought, to have education. That means losing them as workers. And after all, the one thing which makes the average farmer's profit is the labour of the child and the boy on the farm, that is, the labour of the child who belongs to the farmer's home. When we lose our children for college and the city, we lose our best workers. Will the political economist and those who edit farm papers from city offices tell us where we are going to get help to work our farms when our boys and girls leave us? Father and I cannot carry on this farm alone. We face the necessity of moving into town ourselves very soon.

The Younger Boy: Mother, you know I

should like to stay and help you and father. But I want to go to the city. I am tired of the farm. I want to see the world.

The Girl: I feel the same way, father. I want to go to college like other girls.

The Farmer and his Wife: We don't blame you, but we don't know what we shall do when you are gone.

The Older Boy: I am willing to stay a little longer, but I want a share in the farm.

The Farmer: There you have our problem, Consumer. See our pleasant-looking farm. It has modern buildings on it. We have about everything the city man has to make us comfortable. There is an automobile to go to town with. We have telephone, rural delivery, good roads for the most part, good schools, and all that, but our children want to move into town. What is true of our family is true of other families around here.

The Consumer: The trouble is with yourself, Farmer. You work from twelve to sixteen hours a day, in a lonesome life; you pay at the most sixty-five dollars a month for help, and you know that the young man who is well enough to do your heavy work can get an easier job in the factory town, at twice the wages you pay, and work only eight hours a day over against your sixteen,

The Farmer: But the man in town has to pay out of his wages for his board and room. Here I give him both, besides many other privileges.

The Consumer: It does not make any difference. He wants the bright lights and the "movie" and the crowd, Farmer. Your life is too dull and monotonous to suit the average young man. It is nothing but work, work, work, from daylight to dark.

The Farmer's Wife: Well, heaven be thanked that there is still left in America one class of people who are born to work! Whatever else may be said about farmers' families, it is still true that farmers' children are born to work. As I have said, the real first profit to the farmer, economically, comes from child labour. This labour makes the boy and girl acquainted with many beautiful things, and with the increasing knowledge of scientific farming, with many tremendously important facts about the breeding of animals and the growing of the best seeds and fruits and cereals, it is not all monotonous and dull. That is the wrong notion you city folks have. You have never lived on a modern farm. We are not "hoe farmers." We work with interesting machinery that requires skilled labour. I would laugh to see some of you city folks,

Consumer, try to run our farm and handle some of the complicated machinery.

The Consumer: That may be. But none the less, I am interested, and millions of men are interested, to know what you are going to do about the matter of labour. And here is another thing. Some of us would really like to go to farming. Not all of us who land at Ellis Island want to stay all our lives in New York. But will you tell us how we can get a farm? You value your farm at \$200 an acre. At that price how can I be a farmer? All I can be is a hired hand. The government urges young men to get out on the soil. City people are getting anxious about the failure of the food supply. But where can any really good farms be had for a reasonable price? Uncle Sam has given away about all the good land. How can I be a farmer, if I want to be? And if I become one and have a family like yours, what is going to save me from the same fate as yours? Sell out, get a tenant, and spend the last days of my life in town, not interested in the town's affairs because it was never interested in mine except to get my trade? Farmer, have you ever thought of going on a strike?

The Farmer: No, I am about the only world toiler who is directly interested in the product that I turn out. All that I make, I get.

The toilers in factories and railroad shops and steel mills and coal mines work for wages. I work for the entire output. Therefore I doubt if we farmers, as a class, will ever strike. If we do —

The Farmer's Wife: I have worked all my life here on this farm and reared my children and shared with my husband in the joys and sorrows and anxieties over crops. I have had a good home. Our children have grown up with us. I should dread to make a change. But I cannot carry the burden much longer.

The Younger Boy: I am sorry, mother, but I want to see the world.

The Girl: I am sorry, father, but I want to go on with school.

The Older Boy: I am willing to stay a little while longer, but I want a share in the farm. I am tired of working for small wages.

The Farmer: You see, Consumer, what all this means. I don't altogether know what fixes the big prices you people in the city pay for food. I hear a good deal about supply and demand making prices. It does not seem to, in the matter of some things. I went to New York last winter and at the hotel where I stayed a few days they charged forty cents for two boiled eggs and seventy cents for three small slices of bacon. They charge the same

price all the year round, whether the hens lay or not. You, Consumer, pay the big prices because you don't want to make a fuss. As long as you are willing to pay such prices the people who sell the food we farmers raise are going to charge you all you will pay. That is about the only political economy I know when it comes to eggs.

The Farmer's Wife: All that does not settle for us, or the Consumer, the question of labour on the farm or answer the question of how we can educate our boys and girls and at the same time keep them on the farm. And there is another thing, husband, you forgot. We do not see how we can ever raise the food the world needs, especially the big cities, if we work only eight hours a day. But if the farmer were to insist on that, where would the carpenters and painters and masons and bricklayers and typesetters who demand an eight-hour day, get their food? Surely, these eight-hours-a-day workers never think of us farmers who so far, at least, in the world's history, have had to work more than eight hours a day to feed the other workers.

(There is silence around the table, broken at last by)

The Farmer's Wife: We have forgotten the presence of Jesus. I am sure He who said:

“Come unto me all ye that labour” must have a word for us who toil for the world’s hunger. I wonder what He would do?

Jesus: Blessed are all those who toil with honest and consecrated hands to provide food for the people. But before the country problems you mention can be solved, there must be a change of mental attitude toward farm life. This cannot be done simply by passing some laws nor even by government appropriations of loans or land. There must be a campaign of education as to the place and importance of farming, and this education of the people is the duty of the church, the school, the state, the press, and the home.

The Farmer: That will take time.

Jesus: All progress of the human race takes time. There is no immediate specific for all the questions you ask, one which can answer them all at once as if by some stroke of magic. Even the wisest and best of all your agricultural experts frankly acknowledge that as to the matter of securing labour for the farm they have no immediate answer. But tell me this, Farmer. In the course of your day’s labour on this beautiful farm of yours, have you not sometimes caught some glimpse of the beauty and wonder of the holy earth?

The Farmer: Sometimes it seems to me I

see rare beauties in the life about me, as I pause in my toil and look at the wonders of all God's out-of-doors. But most of the time, I am too tired or too busy with work that must be done, to have any leisure for the enjoyment of nature.

The Consumer: That is what I say. You farmers work too many hours to enjoy life. That is one of the greatest reasons why you cannot get men to come out on a farm to work.

The Farmer: We wish some one would tell us how to feed the hungry world by working fewer hours. Even with all the modern machinery that has changed us from "hoe farmers" to scientific agriculturists, we do not see how the necessary work on a modern farm can be done in less than ten hours a day at the least.

Jesus: But even under the hardest and most constant conditions of farm labour, there are farmers who enjoy God's out-of-doors and catch real glimpses of His holy earth, and see in a waving field of wheat, loaves of bread per bushel instead of dollars.

The Farmer: I do not know many such. There are not many in my neighbourhood. My life is made up of work, chores, lifting, carrying, loading, unloading, wearing soiled and heavy garments, wrestling with the elements and with unruly stock. Last summer all my

hogs died of cholera. The year before, hail levelled all my corn. I had insurance, but I would much rather have harvested the corn, and fed it out. That is my life. Hard, grinding labour,—and little thanks from the general public. The funny papers still poke fun at the “rube” and the city man eats what we raise, and knows nothing of the skill and incessant toil required to raise it.

The Consumer: You are always complaining about something. And yet you are always sure of something to eat.

The Farmer's Wife: It is of no use to complain and we do not get anywhere by criticism of one another. Why should the city folks find fault with us for our slowness and our indifference to the affairs of the town, and why should we blame them for not furnishing us rest places, when we come to town, and they blame us for high prices when we do not fix them? But let us hear what Jesus has to say:

(Silence about the table.)

Jesus: It is impossible for any one to bring about ideal conditions for the Farmer, or to give a remedy that will meet all his problems, and do it at once. Even the Heavenly Father does not work in that way for the children of men. The progress of the human race is slow and is the result of growth processes. But **we**

may suggest these steps toward the creation of a happy and useful and interesting life for the farmer:

There must be a change of attitude on the farmer's part toward his work. He, of all men, is making his living out of God's holy earth. The very soil that stains his garments speaks to him of the dawn of creation. The living creatures, the grain, and vegetation, the vision of the world's bodily need, the knowledge that he is supplying an actual physical necessity, should give the farmer a sense of dignity and power, together with a humble exaltation at the thought of his great place in the economy of the world forces. Farmer, *you need to cultivate a divine imagination!* No man has such a task as yours. Catch the vision. Teach it to your children. Magnify your task until your day's work becomes something more than a dirty, distasteful, disagreeable "chore," and thank the good Father that you are one of His workmen who has been entrusted with a most responsible and joyful stewardship.

The Farmer: But I am too tired to cultivate an imagination. My task for the hungry world is too hard. I have no time or strength or leisure to give to such a vision of the "holy earth." It is nothing but dirt in which I toil.

Jesus: But there are many farmers who *do* cultivate such an imagination and idealize their task. Can you not be one of them? Can you not learn a new habit?

The Farmer: I may. I must do it if my life is not to become all drudgery. I will try to see more of the wonder and less of the commonplace in *my calling*.

Jesus: It will help if there be a change of attitude toward farm work and farmers, on the part of city and town people and all others who work at what are called professional and trade callings of life. It is because the farm has not been understood by other workers in factory and shop and mill, that the work on a farm has been ridiculed and underestimated and in many cases scorned. The city man must learn to respect the farmer and understand how absolutely dependent he is upon him for his very existence. Very few men in the big cities of America ever think of what would happen to their city if the farmer should stop working. In a momentary stoppage of food or milk owing to some cessation of transportation or to a storm, the city man feels the wonderful service the man on the distant farm is giving to him in his city life. But he seldom sees the farm or meets the farmer, and he knows and cares little about the latter's prob-

lems and difficulties. The time may come, unless he does care, that serious shortage of real food will make the city man know with painful reality that the farmer is the most necessary man in the whole world to the city man. A change of mental attitude on the part of labour that is organized into unions must take place before the unorganized labour on the farms takes its rightful place.

The Consumer: That is going to be a difficult thing. People do not change their habits easily. The labour men in the mills, railroads and shops know nothing and care little about the farmer. He is the one labour element that is not generally unionized. He is therefore not counted into the scheme of labour's plans and ambitions. Unionized labour has little sympathy for the farmer.

Jesus: Nevertheless, that new habit of mind may be acquired. And it must be, if farm work is to become the part of the labour world's thinking that it should be.

Consumer: That is true. I see that. I have been careless and even contemptuous myself of the most important branch of labour on the earth.

Jesus: The states should organize and support far larger and better agricultural schools, and train in them those who intend to

make farm life a life-work. In one of the states only ten per cent. of all the students attending a state agricultural school ever go back to the farm and become actual farmers. The great majority seek places as experts in dairies and other positions as superintendents, and do not plan to become actual farmers. The different states might well spend much money and thought in the creation of schools that would train and prepare in every way large bodies of intelligent men and women for real service, on the soil.

The Farmer's Wife: I think some of our children might be willing to return to the farm if the right sort of schools taught the dignity and divine blessing of physical toil. But in many educational places in America it is already becoming unfashionable for the students to work their way.

The Younger Son: I don't object to working with my hands, but I want to see the world.

The Girl: I have been taught to work and I am not ashamed to do it, but I don't want to marry a farmer.

Jesus: All these feelings reveal the farmer's condition. They cannot change without a change of attitude on his part toward his wonderful place in the toil of mankind.

(All about the table look with increased attention at Jesus as He proceeds.)

Perhaps the most important thing for the immediate welfare of the actual farmer living on the farm with his family is the right kind of rural church. The influence of the right sort of a minister in a small country town or in a rural community is so great that it might well be worth while for all church organizations to make the subject of rural supply of churches a special study for the next generation. The country church has been neglected, or incapable or weak men have been sent to it. The small town near the farming community should organize one strong church, instead of trying to keep alive three or four. The man in charge should have special training for his great task. He could inspire the young men on the farm, make them see the greatness of service there, call many of them back to the farm after they had secured their college education, and build up a real rural life, full of interest and power. The rural church, manned by a strong and resourceful minister, as strong as any preacher in any city, paid a living wage, as he could be paid if the sectarian wastefulness should cease, would in time do as much to create a love of farm life and make farm conditions ideal as any factor that can be named.

The Farmer: Where can these rural leaders for rural churches be found? They do not exist in any community about here.

Jesus: Alas! It is the greatest need of the age to find leaders for its thought. The leaders for rural churches must be trained in the home, and the seminaries and the colleges. Too much thought and wealth have been spent on the city in comparison with the country churches. The best men as preachers and thinkers and organizers and saviours of men must be raised up for the rural fields.

The Farmer: These ministers are not in existence.

Jesus: Why not train some of your own children to be such leaders? Must they all go to the city to be merchants and city men?

(The Farmer and his Wife look at each other and then at Jesus, as He leaves the question with them.)

Jesus: There needs to be impressed upon all people at the present time, the dignity and necessity of physical work. Thousands of young men and women are trying to escape the toil of the hand. Farmer's Wife, you spoke a noble and true word when you said you were thankful that one class of people in America was brought up to work. The saddest time that this country will ever know will be when

the men and women who have lived by working, try to find some way to escape that divine program. The happiness and progress of mankind depend on the acceptance into the daily plan of one's life of the blessed privilege of doing something with the wonderful human hand to add to the whole world's welfare. And of all men, the farmer is specially privileged to feel his nobility and satisfy his soul with the wonderful place given him through his production of food. He stands in the very place of the divine, to give to the human his daily bread for which the nations lift up beseeching hands and pray as I taught them to pray.

The Farmer: This will take time.

Jesus: All good things take time for their ripening, like your own crops. All the problems you raise will sometime be met and fully answered if you and all others who toil seek first the Kingdom of God. There is land enough to feed the whole world for centuries to come. What is needed most is the vision of the holy earth, and the Maker of it, and the sense of our place as His workers, knowing that He will give us wisdom for all hard questions, and satisfy our souls with the bread that cometh down out of heaven. Meanwhile, Farmer, go to your day's task in the morning

with a song of thanksgiving that you are favoured by high heaven, and come to your home in the evening with a prayer that your day's work may be blessed by Him who created the earth in the beginning, and after looking upon it, called it "good."

There is silence again around the table. The Farmer's family gathers together more closely. After a moment of hesitation, the Consumer joins them, on invitation from the Farmer. Jesus holds out His hands in benediction over them all.

III

WHAT WOULD JESUS DO
IN POLITICS?

Jesus might advise the people to adopt certain courses in their efforts to bring about an era of clean politics and better government :

1. Open the churches for the study of the science of government and training in real statesmanship.

2. Take advantage of the opportunities offered by the press for frank discussions of governmental questions.

3. Organize communities and take a firm stand in opposition to machine politics. In the last analysis it is YOU who are responsible if your representatives in office are not the right type of public servants.

4. Call for Divine guidance and diligently exercise the rights of citizenship in accord with the wisdom that comes from above.

5. Pray for the spiritual regeneration of the public.

6. Found special schools to train citizens for public service in its varied demands.

III

WHAT WOULD JESUS DO IN POLITICS?

*Jesus; The Politician; The Statesman; The
People*

THE word politics, as defined by the Standard Dictionary, has a noble and dignified meaning. As defined by the general use of it, the word has lost a large part of its respectability. It has come to mean a "fight" and a "game."

But in the discussion that follows we shall use the word as it really was meant to be used, and define it as "the art or practice of good government."

On the basis of the three things that would govern the actions of Jesus no matter where He acted, the dialogue at the table will go forward. The love of mankind, the valuation of humanity above material gain, and the need of taking away the sin of the world are the three principles underlying Jesus' conduct. In all that follows, this mind of the Master must be

kept in view, or else the discussion will appear fantastic and unreal.

Jesus: We are met to discuss the great question of human government. The kind of government that the people have, determines very largely their happiness and well-being. Therefore, it is of very serious and vital importance that the children of men have such political control and example in their cities, towns and countries as will give them the happiness and power they ought to have. We are not here to tear down but to build up. In calling attention to wrongs and mistakes in political life we do so, I trust, in a spirit of justice and fairness, not of narrow bitterness. Love will find a way. Hate never will. Let each one speak his own mind.

The Politician: Politics is a "fight" and a "game"—largely a matter of tact and diplomacy and trading off. It is a case of shrewd deals and hard blows and skillful fencing. Parties are necessary, as the majority of citizens are incapable of governing themselves and must be led by party managers. History shows that the masses have always been led by a few. A few men in our country run the politics. Only five per cent. of all the citizens ever really take any part in a state caucus for

the choosing of delegates to nominate a president. That fact proves that politics is a game for the few and a fight between interested groups to control political power.

The Statesman: That is the narrowest way to define government. There are some of us in this country who do not believe in that sort of definition. We believe there is something more than a fight and a game in politics.

The People: Why, then, don't you make yourself felt? In looking over the files of the Congressional Record we read that one of the members of the Senate had received a telegram from Marash, in Turkey, giving the facts about the massacre of Armenians by the Turks and asking America, together with the allied nations, to do something to help preserve the remnants of the oldest Christian nation in the world from extermination. The appeal had scarcely been made by the Senator when the Record says a motion was made to adjourn, and it was carried and nothing has been done since in response to that appeal to our humanity. That record does not look good to us.

The Politician: It was not good politics to interfere with European affairs at that time. We had our hands full at home. Besides, the presidential election was just about to come

off, and it was not expedient to open up the Armenian matter.

The Statesman: That Congressional Record is a black record for the United States. It was politics, pure and simple. The cry of a tortured people came to us and we turned a deaf ear. The people of this country want to help Armenia. That has been shown by their generous gifts of millions of money, and by their mass meetings in churches and Christian Associations.

The People: We may not be much on politics, but we sent our sons and went ourselves overseas with the understanding that we were fighting for the welfare of the weak peoples of the world. Where has all that thought gone to, now that the war is over? Was it merely a sentiment to play on our feelings and then be discarded for the sake of expediency? What would Jesus do?

Jesus: Humanity should come before expediency. America is the one country in the world that has suffered the least from that thing that came near to breaking the heart of the Eternal. Instead of adjourning after hearing that telegram from Armenia the Senate of the United States should have closed the doors to the public and invoked the aid of Almighty God for wisdom and forgiveness.

And then it should have pledged itself with all the authority given it by a free people to protect and help Armenia out of the wealth of a land that is the richest in resources and ability that ever the light shone over.

The People: That sounds good to us, Politician. It is our money that the Congress spends. And if it is going to spend hundreds of millions, we prefer to have them spent to bring life rather than death to the world. In that connection there is a matter that has puzzled us a good deal. Perhaps you, Politician, or some one can explain it to us. Last year the Congress of the United States appropriated over \$723,000,000 for a navy, and then after a disgraceful delay and haggling debate, voted an increase of less than \$275 a year to postal employees who have worked over twenty-five years for the government for less than \$35 a week. Was that politics, or what?

The Politician: Politics is "a fight and a game." It was necessary to vote the money for the navy. We must have a navy ready for the next war. But the people can get along with almost any kind of a postal service.

The Statesman: We do not agree with that. Not as you put it. We are in favour of ——

The People: Wait! What would Jesus do?

Jesus: Have My teachings had so little effect after all these centuries that the people have to ask a question like that? Every effort of government should be to end war and all its horrors. The nations, just as individuals, need to repent. Congress should begin its sessions, not by debates on appropriations, nor with attacks on political enemies, but by seeking divine wisdom. Why should not the members of the Congress themselves pray, unashamed, in the sessions of Congress? Many of them are members of My Church at home, and many of them pray in the family circle. Yet the moment they come to Washington they seem to throw divine wisdom out of their counsels and lose their religion.

The Politician: Politics is "a fight and a game." Congress is not a place for prayer meetings. Any member of Congress who would suggest opening a session with a circle of prayer would be called crazy.

The People: But are they not crazy not to do it? There are millions of us in this country who believe in the power of prayer and the Bible and spiritual things. Why are all these powerful forces entirely ignored in legislation? If we were to open our papers some morning

and read that Congress had opened one of its sessions after prayers by Christian members had been offered, such a thrill of gladness would go over this country from Christian homes as this nation has never known. The politicians do not understand us common people. They are afraid of being criticized for doing unusual things. They are afraid of God. That is the reason that everywhere the people go, we hear the question: "What is the matter with Congress?" What Jesus says sounds good to millions of us.

The Statesman: There are difficulties in the way of such an innovation as Jesus suggests, but they are not insuperable. Surely this nation is not Christian unless its politics are Christian. The highest forms of conduct must be possible in government. To say that idealism is out of the question in the political life of a people is to leave nations at the mercy of the professional diplomatist. I do not believe we are reduced to that depth of despair. A nation that during the worst war of history voted to kill the liquor traffic cannot be altogether lost to the higher appeal to a decent life.

The Politician: National prohibition was brought about by a shrewd and persistent minority of fanatics working on the fear of legislatures.

The People: Not a bit of it. National prohibition came about as a result of prayer and hard work on the part of the Christian people of this country, most of whom were church members. The politicians and congressmen and senators did not lead public opinion in this reform. They acted only when the tremendous moral and religious sentiment of us, the people, compelled them to act.

The Statesman: That fact shows how powerful the people are when they do act. After all, the hope of this republic in its honest and decent government lies with the common people.

Jesus: In My time the common people heard Me gladly. The mistake which the Politician makes is in failing to measure the feeling of the common people, and also, more fatal yet, in failing to take account of God. Politician, you think you are very shrewd and cunning in politics. As a matter of history, no one in all the life of this country has made more blunders and mistakes than yourself. The nomination and election of presidential men has been repeatedly taken out of your hands. Events like national prohibition have marched forward irresistibly in spite of your frantic opposition aided by powerful liquor journals. I have much faith in the people, and

especially those who are praying and Bible-loving, for in them I see the salvation of the political life of this great country.

The Politician: In spite of all that has been said I still maintain that politics is a fight and a game. The ideal measures that the statesman and others dream over are dreams and no more. They are not practical. They will not work in real politics.

The Statesman: I do not agree. Ideals are the only things that will redeem human government. The lack of them has made war and greed and selfishness triumph. But there are so few of me in Congress. I am surrounded by men who are pleasant and agreeable in private life, and I enjoy their company, but when it comes to real Christian legislation, I often find myself very lonesome.

The People: That must be the reason that so far none of the big profiteers have yet been convicted by Congress and sent to jail. The courts nullify legislation in declaring that woolen cloth is not clothing, and therefore if a factory makes 300 per cent. it is not profiteering. A sugar dealer buys sugar at ten and one-half cents a pound, and inside of two months sells it for twenty-seven cents, but cannot be convicted. So far, not one big profiteer has been sent to jail. The people want to

know why. It must be because there are more politicians than statesmen in Congress. Is that the reason?

The Statesman: It is one reason. And another is the tremendous power of the dollar. We may as well talk right out. That power is an insidious factor in American politics to-day. But what I would like to know from Jesus is what would He do to improve political conditions and make them the practical ideal that many of us believe they can be. For instance, in the state where I am living, public affairs are as a rule administered honestly and capably. While it is true that before men are elected to office they show much selfishness and narrowness, when they are elected they administer the public trust in efficient and honest service. I cannot remember when we have had any impeachment of men in office, or where men have been dishonest in the use of public funds. I live in a large town where the jail is empty and practically no crimes are committed. People are happy and peaceful and the years go by full of contentment and satisfaction. Surely all that must mean that all our government in the United States is not a failure. But what can be done to make politics Christian throughout the nation?

The People: That sounds hopeful to us.

Millions of us, in spite of all the wrong and injustice and selfishness of the political life of America, are proud of our country and would not choose to live anywhere else on earth. But we are interested in knowing what Jesus would do. We are told by our ministers to be Christ-like. We don't always know what that means. What does it mean in politics?

Jesus: Instead of answering the question of the Statesman and the People directly as a dogma, let Me do it in the form of questions that I want you to think over after our conference is ended. The questions are these:

First: You would probably agree to the statement that the People as a whole have never studied the science of politics as they should. They say they are too busy making a living. But they cannot make the best living in a poor government. Therefore I would suggest as a vital measure for you to consider, that the churches of all denominations use their Bible schools to give courses in the science of Christian government, and educate men and women for political life just as they are educated and trained for service in missionary lands. Is not one reason for the common defeat of good people in a political contest their ignorance of politics? Why should not the Church use its mighty plant

with its great teaching force, to organize one of the greatest schools for the training of statesmen? What university or college in the United States is training men for statesmanship? Why should not My Church do this? Will you think of this?

Second: There is an increasing number of newspapers that would open their columns to a department of good citizenship, which could educate the people in good government. The most emphatic need in politics to-day, as always, is the need of leaders. These leaders cannot be manufactured as goods are made in a factory, but very many young men can be taught the principles of right government, and the best of them will become leaders.

Third: Cannot you, especially the People, make clear through the Church, the press, and the public debate, the fact that you will not tolerate machine-made men in the politics of the nation? Are you People ready to use your tremendous power of creating public sentiment? You cannot blame the bad politics you get and the bad government you live under if you go your own way and under this free republic make no protest and carry no cross.

Fourth: The mightiest power to make good government in America is the power of My Church. There are forty million church mem-

bers in the United States. What are they all doing to make the political life of this nation what it ought to be? In one city of over 50,000 people only two-thirds of all the voters have registered in a presidential year. Some of those who have taken no part in the election of a President are members of My body. What are they doing to help create Christian citizenship? Will you answer that question, O People? What answer have you or the Statesman for better government which leaves out of the account the divine and the prayerful and the wisdom which comes down from above?

Fifth: You have said, O People, that millions of you are believers in prayer and the Bible and God. Will you get together in your mass meetings and conferences and conventions and make the greatest subject of all your gatherings the need of repentance on the part of this nation? Nations have souls. They sin. They need to repent and turn to God. This nation has sinned. Its political life is not what it should be. It is stained with selfishness and greed and partisanship and has no world vision such as I long for it to have. Its politics cannot be right until as a nation it seeks the forgiveness of the Divine Ruler of the universe. Will you, My People, in My churches, cry aloud for God to make of this nation what it

ought to be and what it will be if My disciples do as I command them to do? There can be no political life in the whole world worth having unless there is a religious life, based on love to God and men. Do you believe that? Will you act on it and seek the spiritual regeneration of this republic? For the Politician cannot save this nation. The Statesman cannot do it without God. And the People, powerful as they are, cannot prevail without God's help. "Blessed is that nation whose God is the Lord," is the basis of all right government. There will never be any other foundation for a happy government for all the people.

There is silence after Jesus has spoken. Even the Politician bows his head. After a long silence Jesus kneels in prayer. The People and the Statesman imitate Him. The Politician finally rises and goes out. The silence remains unbroken.

IV

WHAT WOULD JESUS DO
IN THE CHURCH?

If Jesus were on earth to-day and were to provide a plan or program for the development of His Church, He might outline this program :

1. Prayer. Establish a small but powerful group, including the minister and the Board which would meet in prayer over every question that arises.

2. Youth. More effort by minister and members to interest the young people in the cause of the Church.

3. Evangelism. Constant and consistent evangelistic effort without the financial expense of widely advertised campaigns.

4. Healing. A firm belief in the healing power of prayer supplementing, rather than displacing, the work of the good physician.

5. Family Prayers. Encouragement of the family altar as an aid to the Church.

6. Good citizenship. Educate the young people for true public service as carefully as they are trained for service in missionary lands.

7. Emphasize at every point for minister and people : Prayer, Prayer, Prayer.

IV

WHAT WOULD JESUS DO IN THE CHURCH?

*Jesus; The Minister; The Church Member;
The Outsider*

WHEN Jesus was here on earth He mentioned one institution against which He said the gates of death should not prevail.

That institution was the Church.

He did not define the word, nor give any plan for its organization. The most important thing He said about it was a prayer that His disciples might be one. The Church in the mind of Jesus was simply His disciples united in living to carry out the teachings of their Lord. The particular form of the organization was of very little importance by the side of the love of the disciples for one another.

Since the earthly time of Jesus, the Church

has become a part of the history of mankind. It is not the simple institution He had in mind and for which He prayed. It has developed, it has done wonderful things and has made a tremendous contribution to the welfare of humanity.

But we are living in a time when old things are becoming new. Forms are changing. Methods are different. The Church is not a pyramid; it is a tree. If it does not adapt itself to new growth, it is not alive. The present discussion on the question of what Jesus would do in the Church of the present time is carried on in a spirit of earnest desire to advance the cause for which He gave Himself, until the Church shall become "without spot or wrinkle, or any such thing."

Jesus: Through the centuries the Church has been in My thought and My heart. Its welfare is of supreme importance to the world, its spirit and purpose will make the most important history for the ages to come. It is the one organization for which I gave Myself up. We are met to talk over the program of the Church in the world to-day. We are not here to criticize, but to construct.

The Minister: Mine has been the task through the centuries to carry the burdens and

be the shepherd for the flock. The demands of my ministry have been more than any man could meet. Preacher, administrator, prophet, financier, spiritual adviser, social leader, public reformer, lover of the loveless, well read, poorly paid, constantly criticized—is it any wonder I have often seemed to fail? What mere man is sufficient for all these things?

The Church Member: We are just beginning (some of us) to understand what our minister has said. We have asked for a young man, with all the gifts of an orator, all the graces of a social leader, all the patience of a Moses plus a Job, all the spiritual and intellectual power of the prophets, all the unusual talents of a genius, and all the endurance of a Hercules. And for all these qualities we have paid on an average \$1,000 a year.

The Outsider: The trouble with the Church and the minister is that they are not interesting to the crowd. The movie and the dance and the lodge, and the Sunday paper, and golf, and baseball have put the Church out of the running in this day. Why should I go to church or belong to one when I can hear better music on my phonograph than the average church choir can render, read better literature than the average preacher can give me in a sermon, and after a good Sunday dinner go

out to the golf links or the baseball park and enjoy myself in God's great out-of-doors?

Jesus: Out of your own mouth you are condemned, you selfish hypocrite! What excuse have you to offer that, enjoying all the privileges of a church community, you remain outside of it to criticize instead of coming in and confessing Me? How many of you would be willing to live where there was no church, no Bible school, no prayer circle? Hypocrite! Hide your face! The weakest church member and the poorest minister confessing Me are angels of grace and power by the side of you!

(Silence about the table. Broken at last by the Minister.)

The Minister: Sometimes I am not concerned so much about the outsider as I am about some of my own members who are apathetic and worldly-minded. Many of them never go to the mid-week service where the quiet hour is offered for the soul's refreshment after the rush of business and cares of life, and many spend more for amusements and luxuries than for missions, and some are ——

The Church Member (interrupting): It is because you do not make the services interesting and helpful. Why did you not support the Interchurch World Movement and sink your petty sectarianism! We were ready in the

pews to back up that great advance toward real union, but you blocked it on account of your jealousy.

The Outsider: All of us outsiders have noticed that. Why should I belong to an institution that has one hundred and sixty-seven different sects and is split up into jealous and narrow factions, so quarrelsome and narrow-minded that a movement that looked like a real attempt to unify the different denominations into the most effective Protestant power since the days of the Reformation was blocked? Of course all of us outsiders are glad of the chance to call attention to this colossal blunder of the Church.

The Minister: The failure of the Inter-church was due to the failure of men and women of means to sustain it with their money.

The Church Member: It was due to the jealous politics of the ministers and board officers of the sectarian denominations.

Jesus: Peace! All of you! The heart almost breaks at the exhibition of narrow sectarianism among My disciples after all these centuries of agonizing prayer that they might be one! How far they are from real unity yet! But we are not met for criticism and judgment of one another. The world movement in the

Church is greater than men's mistakes. Nothing can ever push that movement back. But we are here to forget all the mistakes of the past and set our faces forward for the great things in the Church of the coming time. Minister, what are some of the things you propose to do?

The Minister (his face brightening as he hears the Master speak): I acknowledge my mistakes and will pray on my knees for a vision of the world-wide needs of the Gospel.

The Church Member: I will say this to you, Minister: You have been for the most part a true man, honest, self-sacrificing, hard-working, willing to endure on a pitiful salary, ministering to us in the Church in all our troubles and sorrows. No other person is the same to us as our pastor.

The Minister: I like to hear that. Perhaps I could do better work if I heard it oftener, instead of so much criticism. But I do have a program. I believe in preaching, in the Bible school, in prayer, in the ordinances, in the sanctity of the home, in the law of the state, in the teaching of my Master. How to carry on all this program in a living way is my task.

The Outsider: The church organizations are chaotic. There is no standard of faith.

No unity of purpose. That has been shown in the Interchurch collapse. That was a fine exhibition of your church program! That made you the laughing-stock of all the anti-Protestant bodies all over the world. That ——

Jesus (interrupting): Silence! Hypocrite! What part did you play in the Movement? What encouragement did you give it with money or influence? Put your hand on your mouth and be still! Of all sins I hate hypocrisy. And you are a chief offender through all the centuries, standing outside the Church to scoff and criticize instead of coming in and confessing Me. You are the self-satisfied stumbling-block to the world's progress!

(Silence about the table. Then Jesus speaks, addressing the Minister and the Church Member.)

Jesus: Let me suggest a plan or program for the average church. I will not lay down any rules for organization. I did not when I came to die for the world. It is better for you to make your own and have freedom even if you make mistakes.

Pray. The Minister and his board of trustees and deacons should establish a group, a very small one very often, but all-powerful. The Church needs to pray. In many cases it is planning now to raise money or carry out a

program, but prayer is left out of it all. Without constant and regular prayer there can be no church worthy of the name.

Young Life. The Bible school is organized and at hand. Use it. Work in it. It is a most tremendous force, often neglected by minister and people. Feed My lambs. The minister might well give half his teaching time to the young.

Moneyless Evangelism. By that I mean regular every-day-in-the-year revivals conducted by the minister and the members without the financial expense of widely advertised campaigns. It is a shame to My Church that it cannot evangelize without first securing huge sums of money. Every local church should be a power house of evangelism.

Healing. The power of the Heavenly Father is the same in every age. The prayer of faith will heal the sick. This does not mean doing away with the good physician or the use of scientific remedies. But it does mean faith in the healing power of the Heavenly Father, and the Church has the right to preach and proclaim this power. This requires faith, as it did when I healed men's diseases on earth.

The Family Altar. The minister should preach and practice the great custom of family prayer. It would in very many cases, if estab-

lished, change many feeble churches into spiritual centers of power.

The School of Good Citizenship. This might well be carried on in every church. This republic suffers from the politicians who care nothing for God and His ways. The Church can educate and train its young people for service in the state as it already trains them for service in missionary lands.

The Outsider: All this program does not attract me. It is too serious. Not enough entertainment. The Church is too dull. It cannot influence men and women of high intellectual desires.

Jesus: All through the ages the Church has contained the salt of the earth. With all its mistakes it still remains the hope of mankind. It is not here to entertain, it is here to inspire. The shallow entertainments of society and the pleasure-seeker will never save the world. The program I have outlined is but the merest suggestion and must be changed and adapted to local needs and conditions. The ministry must be recruited from praying church families who dedicate their children to this divine task as gladly as other families give their sons to a business career. But all this is of no avail; all programs are useless and all plans are fruitless unless there is a change of

heart in the people. You must be born again. The very foundation of living must be built up anew from a repentant heart. That is the one great need of the world to-day. Oh, My people, how My heart yearns for this new life which is needed to regenerate mankind!

And then there are two things that I am waiting for as the ages pass along. The coming of the Holy Spirit upon My Church and the union of My disciples in the Church.

As on the Day of Pentecost, O Minister, and Church Members, wait in the chamber of prayer for the Spirit. Without Him all plans and programs are useless. Pray for that coming. And when He comes He will take of Mine and show it unto you. When He comes He will convict the world of sin, and unite the hearts of My disciples. When these two things become a reality, they will shake the world to its foundations, rebuke selfishness, give life its right definition, drive war out of the counsels of the nations, establish justice, and draw all men unto Me. What more can I say as a summing up of command and desire than what I said on the Mount? For I am the same yesterday, to-day, yea, and forever.

Blessed are the poor in Spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Ye are the salt of the earth.

The Minister (falling upon his knees):
Grant me to-day, O my Master, the power of the Holy Spirit!

Jesus (to the Outsider): Will you remain to pray for the Holy Spirit?

The Outsider (hesitating and trembling):
By your own words of condemnation to me, I am unworthy.

Jesus (with a smile of invitation): Whosoever will, may come. If any man come unto Me I will in no wise cast him out. The Spirit and the Bride say come.

The Outsider: (He hesitates and trembles but finally falls on his knees beside the Minister and the Church Member.)

A smile of triumph illuminates the face of

Jesus as He holds out His hands in benediction over the kneeling figures and whispers to them.

Jesus: And I, if I be lifted up, will draw all men unto Myself.

Silence about the table. The silence of coming power.

V

WHAT WOULD JESUS DO
WITH THE PRESS?

On the basis of the Jesus rule of life that the Editor and Publisher are as much bound to do all things to the glory of God as the minister or missionary, the Press would have to have for its editorial and reportorial staff as Christian men and women as are chosen to preach the Gospel.

The news of the world in the daily would have to be reported as fully and as capably as it is by the great dailies now.

The verification of human happenings would be a first essential. Great quantities of the so-called "news" of the day is not verified.

The heroism of missionaries would be made a prominent feature.

The Press as organized makes tremendous use of human sin. Frailty is "news," virtue is not "news." Hence there is a general impression that sin is more common than virtue.

Jesus would publish the facts of human sin as the Bible does, not to give the reader a sensational "story" but to condemn the sin and point the prevention of evil and the remedy for the sin.

All the details of a Christian management of the Press would follow the basic principles that Jesus taught. The same rule would hold for the Press as for the Church.

V

WHAT WOULD JESUS DO WITH THE PRESS?

Jesus; The Editor; The Reporter; The Contributor; The Subscriber; The Proprietor

TO the mind of the writer of this book it is an exceedingly fortunate thing that there were no newspapers in the time of Christ. If there had been, we should have no accurate and unbiased story of His life. Jesus was born at a time in the world's history when the testimony of those who depended on accurate memories and observation was the most reliable kind of testimony. If there had been dailies and reporters in Jesus' time, of the sort that we have now, everything He did and said would have been made the basis for a sensational "story." If He had refused to be interviewed, the reporter would have made up something. If He had said something new in the way of teaching, as He did, the newspapers would have made the headlines make Him say something different.

It is also very fortunate that there were no photographers or moving-picture machines in Jesus' time. If there had been, His whole career would have been interrupted by the invasion of private life which very few newspapers and photographers respect to-day. The sacredness and beauty of Jesus' mission would have been vulgarized and cheapened, and no doubt plenty of "Film Companies" would have tried to commercialize Him and His miracles. We may be thankful that the history of the Master was not marred by many of the things which we call "progress," things which in His case would have been a calamity for the Christian world.

All this does not mean that Jesus would not be in favour of the Press as an institution. We know He would be in favour of everything that increases true human knowledge and enlightenment. But that fact does not mean anything except a comment on the Press as it exists to-day, an institution that is almost entirely non-Christian in the sense that it has no distinct Christian Program. It is in almost every case a commercialized business, and does not profess to govern its political or business life by the standard of what Jesus would do.

It is by Jesus' standard that the Press is measured. If the Press were being conducted

on that standard we should by this time have reached the place in civilization where war could not exist and where political and industrial war would be impossible. The Press as an institution is so powerful that if since its beginning it had been governed by the teaching of Jesus, and working with the Church and the Home, the world would have been practically Christianized. On the basis of what Jesus would do, and on no other, the Press must be judged.

The Editor (reading aloud an ideal for a newspaper as written several years ago by the proprietor of a large daily): "An institution that should always fight for progress and reform, never tolerate injustice or corruption, always fight demagogues of all parties, never belong to any party, always oppose privileged classes and public plunderers, never lack sympathy with the poor, always remain devoted to the public welfare, never be satisfied with merely printing news, always be drastically independent, never be afraid to attack wrong, whether by predatory plutocracy or predatory poverty."

That reads like a Christian ideal. No one, perhaps, knows better than I do how far short of it my paper comes.

The Reporter: Such a paper exists only in the mind of a dreamer. The main thing nowadays is a snappy and sensational story. It is what the people want.

The Subscriber: How do you know what the people want?

The Editor: We go by the number of copies sold and read.

The Subscriber: Why not give them what they need instead of what they want?

The Reporter: It would kill the paper.

The Contributor: I find that in writing for most of the big popular magazines what the public wants are stories that are up to date, with plenty of slang and local colour and a dash of picturesque profanity. Give 'em love scenes with a suggestion of daring, illustrations of low-necked gowns in high life, and the magazine runs into hundreds of thousands. The articles that the public wants pay better than the kind it needs.

The Proprietor (softly, to himself): The Contributor states it even better than I could. We are in the newspaper business to make it pay.

Jesus: And yet failure is sometimes the greatest success.

The Proprietor (to himself): I wonder how He knew what I said! (All at the table

look earnestly at Jesus, and there is puzzled silence.)

The Editor: Sometimes I think I would come nearer to the ideal I was reading a little while ago if I actually owned the paper instead of being a hired hand. Sometimes I have to write editorials that do not represent my own convictions.

The Reporter: You do as I do. Write stories to order. Haw! Haw! Write 'em first, verify 'em afterwards.

The Subscriber: But a good deal of the time you don't verify them afterwards or any other time. Think of all the lies you have told, Reporter, just because you were too much in a hurry to get exact truth.

The Reporter: But there is not time in a daily to look up all the facts.

The Subscriber: What is the use of news if it is not so?

The Reporter: We are told to get a "story." That is the thing.

The Editor: Very few of our subscribers know under what a constant pressure we work. A newspaper is a whirlwind. The news must be printed as fast as it occurs. Our constant aim is to "scoop" the other papers with something new or unusual or startling. It is thrills

that our readers want. We must meet the never-ceasing demand.

Jesus: Have you ever tried to "thrill" your readers with the story of missionary heroism?

(All at the table turn to look at Jesus in astonishment. The Proprietor has a smile of scorn and incredulity on his face. The Editor finally answers.)

The Editor: Our readers would not be interested.

Jesus: But you print pages of the adventures of Arctic explorers, and races around the world in airships.

The Reporter: Those stories are of universal importance.

Jesus: But is the story of the heroism of men and women who are living to save men of no universal importance?

(Silence around the table.)

The Editor: Come to think of it, we have published some accounts of missionary happenings. We printed the story of Ellen Stone and her capture by brigands in Turkey some years ago.

The Reporter: Sure we did! I got a "scoop" on that by waking up the family where Miss Stone was stopping just after her arrival in America. They said she was too

much exhausted to be disturbed, but I routed out the whole house and got my story just the same. Haw! Haw!

Jesus: But as a rule through the years what is the proportion of what you call "news" in your paper? What are the subjects that receive most attention?

The Editor (hesitating; then to the Reporter): Can you give an approximate statement?

The Reporter (eagerly): I made an estimate of our features on last Sunday's issue. We scooped all the other papers on Sport, Society, Accidents, Divorces, Theatres, Politics and Finance. We had five pages of Politics, three of Baseball, seven of Society with special pictures of the smart set at Palm Beach and Newport, two pages of automobile accidents, four pages of scandals in high life, twelve pages on the advertising of automobiles, dress goods, tobacco, jewelry, and general merchandise. Besides six pages of "comics" and an additional supplement on fashions, together with a ten-page magazine section with eight snappy and up-to-date love stories on the risqué order. Oh, it was a great paper!

Jesus: Was there any mention in this paper of religious subjects?

The Reporter: Come to think of it, we did carry the city church notices. About two columns.

The Editor: Once in a while we publish extracts from sermons if they are of a sensational character. We had one a few weeks ago on the Theater. It denounced one of the plays.

The Reporter: Yes, and the next night the theater could not hold the crowd of young men who went to see if it was as bad as the preacher said it was. Haw! Haw!

Jesus: May I ask how many of your reporters and contributors are religious people? I mean by religious, devoted heart and soul to the love of God and man.

(Silence about the table. The Proprietor laughs. The Editor looks bewildered. The Reporter smiles cynically.)

The Editor: We do not consider it necessary that our reporters and writers should be religious or even nominally Christian. What we demand is ability to get out the news in a capable and drawing manner. We don't ask whether our reporters and the members of our editorial staff are religious or lovers of God and men. All we ask is if they can deliver the goods.

Jesus: And yet, are you not just as much

bound by the law of God to publish your paper for the purpose of saving men as the minister of the Gospel? Ought not your paper to be just as truly consecrated to the saving of society and the world as a church?

(Astonished silence about the table. The Proprietor is so astounded that he cannot speak. The Reporter smiles scornfully. The Contributor stares at Jesus. The Editor finally says)

The Editor: We do not consider that to be the function of a newspaper. It is the business of a newspaper to report the news, not to do the work of a church.

Jesus: But is the Church under any more obligation to "do all things to the glory of God" than a newspaper?

The Proprietor (to himself): If we should do that, it would necessitate a complete change of policy of the entire paper and no one knows what would happen to us.

Jesus: But even if it did make necessary a complete change of policy, and financial ruin resulted as a consequence, what difference would that make if you were doing all things to the glory of God? Is the life of a newspaper of more importance than doing the will of God?

The Proprietor (in astonished query with

himself): How did He know what I was thinking?

Jesus: I know what is in the heart of man. No one needs to tell Me. The secret intents and purposes of the heart are laid bare before Me. I know it is not the general plan of the proprietors of the papers to consecrate them to the divine will.

The Editor: And yet you will not deny the great power of the Press and its wonderful place in civilization. The world could not get along without it. We are absolutely necessary to civilization.

Jesus: By the measurement of your own pages you are giving to the superficial and the sensational items of life a vast amount, and to the real soul needs of the public a very small amount of time and attention. Your readers know almost nothing about the triumphs of My Cross around the world. They know who the sporting people and the theatrical and society people are, and the politicians and financiers, but they cannot name the men and women who are making the most important history in China and India and Asia and Africa, in My Name. Is that not true?

(No one wants to answer, but finally the Editor says)

The Editor: I suppose that is so. I don't

know that I could name more than one or two missionaries.

The Reporter: Search me if I could name one. But if you want to know who the baseball players are that won the series, I can give you the names of every one of 'em. Haw! Haw! What do the readers of our paper want with the names of missionaries?

Jesus (gently): And yet, Reporter, you do not know it, neither do most of your readers, that the missionaries of the world are the persons who are making more important history for mankind's happiness and power in the years to come than any one else, because they are changing selfish habits into service and race feeling into Brotherhood. Long after your baseball players and theater people are forgotten, the missionaries of My Gospel will be known as the mighty ones of history.

The Contributor: The magazine readers don't want missionary stories. What they want is love stories, stories of passion and red-blooded drama.

Jesus: It is your business to give the reader the greatest picture of real life. And so far, with a few exceptions, you have failed. For the most absorbing and satisfying stories of mankind are those that have at the heart of them redemption of man's soul. Your maga-

zine stories are for the most part a sad comment on real life, the life within.

(Silence about the table. The Editor breaks it to ask Jesus questions.)

The Editor: What are some of the things you would do to make a paper what you believe it ought to be? I do not believe your idealism would work at all, but I am curious to know what some of it is.

Jesus: I would first of all demand that all the people who made up the management of the paper, from the Proprietor and Editor to the Reporters and Contributors, be people who had the love of God and man and considered the paper as an instrument of power to do the will of God.

The Subscriber: I wonder ——

The Reporter: That would make a Sunday-school sheet.

The Contributor: What sort of stories could such ——

The Editor: I wonder where enough of that kind of people could be found.

The Proprietor (to himself, very softly): That sort would not know how to make a paper that would be successful. It would be a financial failure.

Jesus: And what if it were? A good deal of the present business of the world would be

a financial failure at first if My principles were applied to it. After that, it would be the greatest success the world has ever known.

The Proprietor: I must keep still. My inmost thought is an open book to Him.

The Editor: We do not regard any such plan as at all feasible or practical.

Jesus: A true Press would also take large account of the most important things of life. The great movements of God's Spirit, the shaping of conduct, the changing of habits. In other words, the news of the world would be given in the right proportion. As given now it is emphasizing the trivial.

The Editor: The people demand accounts of sensations, prize-fights, murders, scandals, crimes, divorces, family troubles.

Jesus: Then I would suggest to the 25,000,000 church members of this country that they combine their great wealth of means and intellect and organize a daily that could be printed in a number of large cities at the same time. The united Church would then have a powerful instrument to speak every day for the same things which the pulpit proclaims once a week.

The Subscriber: We wonder, some of us, if they know that there is a fast-growing number of us who would welcome a decided

change in the kind of matter we find in our paper every morning or night. The newspaper fellows think they know what the public wants. But it would surprise them to know how many of the subscribers are disgusted with the silly stuff they have to read to get a very little news. Padding. Padding. Padding. There you have it! A paper half the size would be better. The newspaper men do not know how to condense. It sounds good to me to think of a change from this spread-out mixture we get every day.

Jesus: I would have the sins of the world published as they occur, but treated as the Scriptures treat the stories of human transgression. Always with the one great aim of pointing out the cause and the remedy. Not to give the reader a sensation, but to reveal the mighty power of God to redeem. The present-day press does not often so treat the subject of human wrong.

The Editor: We publish large accounts of social uplift and surveys and all that.

Jesus: It is true. The Press has mighty power in many ways and all credit should be given it for its work for humanity's need.

The Reporter: And yet you say the Press is not Christian?

Jesus: Do you think that the Sunday edi-

tion of your paper which you mentioned could be called by that name?

(Silence around the table.)

The Reporter: A Christian Daily could not be made to pay. It would be too dull.

Jesus: Also I would have the Press verify its news so that the reader could be sure of the facts.

The Editor: Our style card gives the reporters strict injunctions to get the facts. We insist on the truth.

The Subscriber: Whew!

Jesus: After all these centuries of the printed page, the one page that is read the most is the daily paper. And with all its enormous circulation of over 48,000,000 copies a day, the reader of the paper has little knowledge given him by the paper of the wonderful work of the heroes of My Cross. I am drawing all men up unto Me, but there is little recognition of that historical fact in the pages of the Press.

The Editor: That is not our business. It is the business of the church publications.

The Subscriber: And yet some of you boast of printing "all the news that's fit to print." Some of us would like to read some of these stories of heroism in another world except the world of baseball and athletics and

aeronautics and automobile races. Why don't you give it to us?

The Reporter: O pshaw! What's the use! We know what the reading public wants.

Jesus: The one greatest need of the Press is a new definition of itself. The men and women who manage its business, those who report for it, those who contribute to it should all be filled with the Spirit of God. The power of the printed page is so serious, so vital, that it should be approached with inner reverence and consecration. A divinely consecrated Press, united with enthusiasm to the educating power of the Church and the School and the Home could conquer the world for Me. Will you who are here about this table entertain that ideal and do your part to make the Press the Godlike thing it ought to be and can be?

There is long silence around the table. The Subscriber gives assent. The Contributor is doubtful. The Reporter smiles with cynicism. The Editor hesitates. He says: "If I only owned the paper myself, perhaps——" The Proprietor goes out. Jesus rises and stands sadly pleading. The Spirit of God broods over the future.

VI

WHAT WOULD JESUS DO
WITH THE DRAMA?

The attitude of Jesus toward the Drama would be the attitude of one who would redeem a great power from base uses.

The Drama must be stripped of its commercial aspect and treated as an Art instead of an artifice to make money.

Actors, actresses, managers, authors, playwrights should be as consecrated and devoted Christians as ministers and missionaries.

Jesus would use the drama to disclose life's power, to instruct, to develop, to dignify. He would condemn unsparingly the vicious, degrading, sensual which have given to the drama its doubtful reputation, especially with the Church. It is not beyond redemption, but it cannot be redeemed by most of those now in charge of it.

VI

WHAT WOULD JESUS DO WITH THE DRAMA?

Jesus; The Manager; The Actor; The Dramatist; The Public

THE place of the Drama in human history is a place so large that it cannot be ignored by the disciple of Jesus, nor dismissed from His own program. The stage has exercised tremendous influence over the thought and conduct of the world. Of late years the marvellous development of the moving picture as a business involving vast sums of wealth and great multitudes of people has added to the power of dramatic action as a common source of amusement. When a business that counts its yearly receipts \$1,000,000,-000 and its annual attendance to be over 600,-000,000 becomes a part of the daily life of a nation, its importance and its power for good or evil must be reckoned with. Jesus would certainly not ignore it if He were here.

The Dramatist: Mine is a great and noble

calling. To me is entrusted the task of taking the stuff of human action and so shaping it in the dramatic form that the story of real life shall be seen to exhibit the emotions and feelings of mankind in all their varied forms, in order that lessons of greatest value may be taught the Public.

The Public: If that is so, we want to ask why the dramatic art and the stage have been under the ban so often by good people that the Church and Christians have often regarded the stage and the theater as sinful and thoroughly bad institutions. Why is it true, that even now, very many people count the stage life as corrupt and the lives of many of the actors as immoral, and the atmosphere of the theater full of temptation?

The Manager: If you want to know, I can tell you. It's because we have run the theater as a business, instead of treating it as an art. I do not dare say anything less in this Presence. (He looks at Jesus, who is at the head of the table.)

The Public: That is one answer to my question. But why is it that so many theatrical plays are questionable? Why do the play houses put on so many sex plays and "bed-room" farces?

The Manager: Because you, the Public,

want them. These plays draw great houses, and pay better than any other kind.

The Actor: That is what we say. The Church and the general public blame us for the low plays, and they charge us with being immoral and loose in our lives. But why does the playgoing public make the bad play and the questionable film popular by going to see them in such numbers?

The Public: That may be true with some of us. But great numbers of us prefer the clean and wholesome. This is shown when plays like "Abraham Lincoln" are given.

The Manager: That is true. But during all the time that such a play drew a great crowd, one of the most questionable spectacular productions was filling one of the largest theaters in the world, a play that critics frankly advised the theatergoers to refrain from taking their daughters to see.

The Actor: It looks as if different kinds of people will go to different kinds of dramatic productions.

The Manager: Sometimes it is the same people who go to all of them.

The Public: But how about the Dramatist? What is his part in the matter of giving the public what is wholesome and clean in dramatic art?

The Dramatist: Some of us try to live up to the highest ideals. Some of us just cater to what we think will be a financial success and bring a full house.

The Actor: And some of us are sick over the attempts you Dramatists make to fill up the house. If you writers of plays and scenarios gave us decent parts to act, perhaps we should not have the unsavoury reputation that some of us now have.

The Dramatist: Your "unsavoury" reputation is owing to your temperament. Actors are made up differently from most people.

The Actor: May be. But temperament or none, there have been some good folk among us; hosts of them. We are not all bad.

The Public: No, but all the good actors and all the good dramas are not enough to remove the bad name attaching to the word "theater." Very many of the films are vulgar and badly sensational. The so-called "comics" are specially coarse, and some of them are indecent and irreverent.

The Manager: The Public gets what it has a taste for.

The Dramatist: Some of those comics that you call vulgar are very popular with some kinds of people.

The Public: Whose business is it, do you

think, to make the scenarios and plays decent, and remove the stigma now resting on the dramatic profession?

The Manager: Our business is to give the public what it wants, or what pays best. Frankly, most of us are in the business of running show-houses for the money that is in it. It is a business just like any other. We do not regard sentiment or art as of any particular value, divorced from the receipts.

The Public: I notice that. You gave a beautiful play in one of your houses in New York that drew great crowds of people for months, and taught a very noble lesson, and it was followed immediately by a play so vulgar and suggestive that even the critics were disgusted with it.

The Manager: And yet, if you remember, the second play was just as well attended as the first. It was what the public wanted.

The Actor: I think in answer to the question put by the Public that the stigma will not be removed from the theater until those of us who follow the profession of acting refuse to act in plays that are bad.

The Dramatist: But how will you live meanwhile? There are not enough of such noble plays to give all the actors a share in them.

The Actor: Then why don't you Dramatists write more good plays and scenarios?

The Dramatist: I suppose it may be because we don't have the art or imagination. Or perhaps it is because we, like the Manager, keep the gate receipts in mind, and are constantly asking ourselves the question, will this play, or film, draw a crowd?

(There is a moment of silence about the table. All the characters there look earnestly at the figure of Jesus. Some of them are doubtful as to His attitude. All of them wait for His opinion.)

Jesus: The Dramatic Art is a noble and useful art, but it has been degraded and perverted, as the Manager has so truly said, by being commercialized, and by catering to a wrong demand on the part of the Public—that is, that part of the Public that is so sensual and immoral that it seeks, for its amusement, the suggestive and impure. The temptation for the Manager, the Dramatist, and the Actor as well, has been to debase their beautiful art to the making of money or the winning of popularity and of cheap fame. The evil name which the theater and the Drama have acquired is due to the wrong use of a great and beautiful Art. All of you, Manager, Dramatist, Actor and Public, are to blame for this

degrading of the Drama. Is it any wonder that the Church for long years has denounced the theater and in many cases forbidden its members to have anything to do with it?

(Silence again about the table. Each one at the table takes the rebuke of Jesus seriously, but no one dares to question it.)

The Public: Then do you believe the Drama can be redeemed and made the noble thing you say it might be, if it were Art?

Jesus: Not on a commercial and mercenary and selfish basis as it is now. But a thing which belongs to the essence and spirit of humanity is capable of being put to right uses.

The Manager: How can —

The Public: On what grounds can we attend dramatic productions?

Jesus: On the same grounds that you read good books instead of bad ones. If the Public that supports the theater with its attendance refuses to support the plays and films that are wrong and harmful, the Dramatists and Managers will soon begin to provide only the helpful and noble forms of dramatic life. A town could make impossible the presentation of improper plays and films if the citizens made a standard to which they compelled the show people to conform. It would be as safe for a

mother and father to take their children to such theatrical performances as to a Chautauqua series of lectures, or to the program of a concert series.

The Manager: What He says is true. We are beginning to find out that the best shows pay better in the long run than the cheap and vulgar ones. On a commercial basis it is better policy.

The Public: At the same time, you, Manager, must admit that great crowds of people do attend the questionable performances.

The Manager: The number of daily visitors to the film houses in the United States last year was 16,000,000, and the annual receipts were \$905,750,000. And I am frank to admit that some very questionable performances were given to that great crowd of theatergoers.

Jesus (turning to the Dramatist): Why do you not compose better plays?

Dramatist: Frankly, I suppose it is because of two things. Many of us do not have the noble imagination necessary to produce great and ennobling plays. And in the second place, we are influenced, when we write a play or scenario, by the Manager's constant viewpoint when he asks if it will pay, or be popular.

The Public: In other words, most of you

have never been trained or educated in your great profession to meet its requirements.

The Actor: That is the trouble with some of us. The schools of acting are not in the business of teaching the highest forms of Art. They are emotional and technical. They do not ask us to prepare for the expression of great moral truths. They ask us to amuse or entertain the Public.

The Manager: The whole show business is in the hands of men who look at the whole thing from a purely commercial point of view. Last year we had invested in the business over \$800,000,000. One cannot be sentimental over a business like that. If a questionable farce or a vulgar spectacular ballet makes money for the management of a show-house, it is just as good policy for the house to run it several months as to give the people "Abraham Lincoln."

Jesus: It is that fact that condemns the theater to-day. The Drama can never be redeemed until it is on a different basis as a business. Those who conduct the matter of amusement and education for the Public in such a vital matter as this should be men and women of the highest moral and spiritual character.

The Manager: There are very few such

characters in our business. The reason for it lies with the Public which demands amusement and entertainment, and does not care for high and noble Art.

The Public: Don't blame me for your questionable plays and films. Give the blame to the people who produce them.

The Dramatist: We are influenced by popular opinion when we produce a farce or a play. We keep giving the Public the kind of entertainment it asks for.

The Actor: That is what we do. There is a certain kind of dramatic expression that is popular. We have to cater to that.

Jesus: You are all to blame for misusing a noble Art. The Manager for debasing his business and making it a money end. The Dramatist for conforming his high calling to the popular cry for amusement simply. The Actor for losing sight of his genius to picture the great instead of the little. And the Public for encouraging the low and vulgar plays by attending them.

(There is silence again about the table.)

The Public: But there are some clean and good plays and pictures. We saw one the other night that taught one of the greatest of lessons for human conduct, and people went away with resolve to live a better and more

unselfish life. Shall we stay away from the Drama altogether because some of it is bad?

Jesus: The histrionic Art is as old as mankind. The fact that every day 16,000,000 people attend picture shows is a fact that must mean something more than a desire to be amused. There is a real and true longing on the part of humanity for the dramatic presentation of human emotion. This longing is not wicked. It needs to be developed in the right direction. Many people are at the present time, in the Church and outside of it, making an honest effort to direct the dramatic instinct into the right plan and purpose for the blessing of life. I did not come into the world to condemn all of its activities and longings, but to give men life abundantly. Amusement has its right place with humanity. It cannot be removed from the program of life. The action that is possible on the stage and the screen is capable of vast uses for the good of the people. But it needs to be redeemed from much that now debases and wrongs it.

(There is silence again about the table. The Manager looks skeptical. The Dramatist looks doubtful. The Actor looks many questions. The Public looks finally to Jesus for information as to some suggestions for a right use of the Drama.)

Jesus: The Drama should not be treated simply as a commercial business.

The Dramatist (sharply): How can we make a living if we don't run our business on that basis?

Jesus: And is the Manager of a theater under no obligation, as much as a missionary or a minister, to lose his life in order to gain it?

(The Manager is still.)

The Dramatist should cultivate a different field of dramatic production. The use of biography would give him some wonderful plays. It is a field almost unused.

The Dramatist: I begin to see how I might use that material. A play that centered about George Washington, or Booker Washington, might be a tremendous thing. I believe I'll try it.

Jesus: The colleges might add to their courses instruction on the right uses of the Dramatic instinct. They do almost nothing in that way at present.

The Actor: I remember when I was in school I had lessons in oratory from my professor in public speaking, but the desire I had for dramatic expression was confined to silly college plays that were in nearly every case nonsense plays, that did not develop any real dramatic nobility, or ability.

Jesus: The Public has never asserted its great power in demanding the right use of the drama. It is afraid to express its real feeling. If that part of an audience which is offended by a play or picture would go out of the house during its presentation, the management would be greatly affected by such a condemnation. The President of the United States once did that, and it was a mighty example to the people.

The Public: We don't like to seem odd, by doing such things in a crowd.

Jesus: He that loseth his life shall find it. The main need of the theater to-day, apart from its need of being redeemed from its mercenary purpose, is the need of a different personality in the people who dedicate their lives to the Drama. These should be consecrated to their high calling, the same as ministers or missionaries. The Dramatic calling is of such tremendous importance to the morals and conduct of mankind that the people engaged in the interpreting of human emotion and action should be enthusiastic and devoted friends of Mine. In no other way can the Drama be redeemed at last. If those who manage and write plays and act in them were My disciples, think of the millions, more than 16,000,000 every day in the picture houses alone, who would be influenced by great truths and im-

pressed by thoughts that would make a better world.

The Manager: You are talking of an impossible ideal!

The Dramatist, The Actor, The Public: An Ideal!

Jesus: Yea. An Ideal! But are you here in this world for anything less?

Silence about the table. A silence unbroken, while the Master looks at all of them, leaving the question in their minds and hearts.

VII

WHAT WOULD JESUS DO WITH EDUCATION?

Every teacher worthy of the name should be a person of real spiritual understanding.

Every teacher of every subject in a school curriculum should not only be able to teach the ethics of conduct, but he ought to do it as a part of the business of teaching.

Courses of instructions in all schools should be so planned that the sum total of hours should place the emphasis on subjects that deal with human conduct.

The time spent in colleges and universities on social functions, amusements, dances and physical pleasure should be reduced to a minimum.

There is no such thing as true education without a personal character that loves God and is on fire to do His will.

It is in accord with our knowledge of Jesus to suppose that He would emphasize the need of payment for teachers that would guarantee them freedom from anxiety and leave them free to do the main thing.

VII

WHAT WOULD JESUS DO WITH EDUCATION?

*Jesus; The First Teacher; The Second; The
Third; The First Student; The Second;
The Third; The Parents*

IT is impossible to think of an ignorant Christ. The historian says that "Jesus increased in wisdom." He was educated in the highest sense of the word. We can easily imagine Him in the company of the wisest scholars of His own or our time, acknowledged by them all to be their superior.

The intellectual side of Jesus' character has seldom been emphasized. His mental greatness is as much a part of His whole life as any other part of His marvellous growth. And we need to make clear to-day the meaning of His thought of what real education stands for. It is summed up in the phrase: "He grew in favour with God and man." And also the other statement of Paul speaking of the "mind" of Jesus, which was entirely conse-

crated to the service of others. But perhaps the greatest knowledge that Jesus had was His knowledge of man.

It is also well for the Christian of to-day to remember that if the world is to be conquered for Christ it must be done with intelligent goodness. The Spirit of God can dwell in an uneducated man, but ignorant men cannot often be used by the Spirit to minister for His Church or carry His message to the world in missionary adventure. Christianity would never have made the early and powerful impression it did if Paul had been an uneducated man. It needed a college-bred man to face the pagan world.

Education at the present time is in need of some new definitions. Nothing short of real Christian education can meet the needs of the present. For what profit shall it be to a man to talk ten languages, if he tells diplomatic lies in every one of them?

The First Teacher: To me has been entrusted the shaping and guiding of young and plastic minds. It is a wonderful responsibility. I pray for divine wisdom to do my work right. I am called to a high and holy calling.

The Second Teacher: Teaching is a business, like everything else. I don't intend to

keep on much longer at the present salary. My work is worth as much as that of a carpenter, and I don't get half his wages. I am getting tired of it.

The Third Teacher: Teaching is only a substitute business. That is all I am in it for. It is a grind and a task, and I am in it only temporarily, no matter what the salary. We get mighty little thanks for a thankless job. In ten years' time I have never had a word of thanks from parents for anything I ever did for their children.

The Parents: Perhaps it is because you never did much for them.

The First Teacher: Some of the happiest memories I possess are those which belong to letters received from parents thanking me for my work.

The First Student: I have never been able to measure the debt I owe some of my instructors. I owe to some of them the highest ideals I ever had.

The Second Student: Why talk of ideals! All education is for is to fit one for his career in life, in business or a profession. What I want is facts, knowledge, scientific data. That is all I go to school for.

The Third Student: College and school are simply places for a good time, to my mind.

Me for lots of social functions, athletics, auto rides, girls, fraternity doings, and whoop 'er up generally. I am one of the rah! rah! boys.

The Parents: We sometimes wonder what our children go to school for. One thing we do know is that it costs us a lot for a year's expenses, especially for the social functions and dances and autos and fraternity dues and so on.

The Third Student: We are proud of our frat house. It cost over \$150,000 and it's a dandy. We have the finest on the campus.

The Parents: We have been looking into some things connected with the college and university life of America, and we are much interested in what we find. For example, there are in the United States over 610,000 members of college fraternities and sororities who own or live in over 900 houses which are valued at \$18,409,200. And every year we get begging letters from the President of our college asking us to help out on the running expenses because the college is in debt. Let us illustrate, supposing the President were here. Like this:

President to the Parents: We need more money for buildings and equipment. The Alumni must contribute.

Parents to the President: We are willing to give all we can to the college, but we are be-

ginning to ask why the college always makes a plea for buildings and equipment and does not have better paid and better teachers. The average salary of American college teachers is a little over \$1,500. And they spend in those buildings (at least one of our boys did last year) \$1,200 annually or within \$300 of the entire salary of a college teacher for a year. We are not arguing against fraternities, but asking some questions about college methods.

The President: It may be that some of our methods are open to criticism, but the one great need of the college is money for buildings and equipment.

The Parents: But why in all these years have you never been to see us or written us about the teaching force of the college? You never mention the teachers. You always mention the need of money. The Parents are beginning to ask this question: "What are the teachers getting out of the money we are continually contributing? What is the use of buildings and equipment if the teachers are not equipped for their great task?"

The President: The buildings and equipment are the main thing.

The Parents (looking over at the end of the table where Jesus is sitting): We wonder sometimes what the real object of a school ed-

ucation is. A good many of us are puzzled over many things in our children's lives, and we cannot help asking ourselves why, after so many years of college men in this country and the world, there is so much selfishness and wickedness among the educated classes. It was college-bred and educated men who caused the great war, not savages and barbarians. It seems to us that there must be something very wrong with any system of education that keeps turning out profiteers and partisans and militarists.

(There is silence about the table. All the characters look expectantly at Jesus, except the Third Teacher and the Third Student.)

Jesus: Any system of education is wrong which does not place the teaching of *conduct* at the heart of all the educating process. That is the trouble with the whole world to-day. It has wonderful knowledge of science, it can tell the time of an eclipse, it can build great cities out of raw material, but of what use is knowledge that does not create a civilization free from vice and greed and injustice? It is true, as the Parents have said, that a majority of the profiteers, militarists and self-seeking politicians of the present time have been to school and many of them are college-bred. Something is vitally wrong with education that

continually turns out such product. And the one thing that is wrong is the failure to teach justice, truth, purity, brotherhood, kindness—in other words, *conduct*.

Second Teacher: I don't regard that as my business at all. My business is to impart facts, not morals.

Third Teacher: Same here. I am not hired to run a Sunday-school. Besides, how far should we get, under the present system of education in the United States, if we were to attempt to teach religion? Why, in my state we are not allowed even to read the Bible without comment. I should lose my job in a minute if I were to try to teach my students *conduct*.

The First Teacher: I have believed for years that one cause of the failure of the schools to turn out better product is the shutting of the Bible out of the course of instruction. It could be taught without offending the religious faith of any denomination or any church. The wonder of our educational system to my mind is that the very best and most important lessons in all the world are denied our pupils on account of a foolish and narrow definition of religion.

The Parents: We have family worship at home and we teach our children in our Sun-

day-schools and churches the great truths taught in the Bible, and the minute they go away to college we find that the time given to moral instruction is reduced to a minimum.

The Third Student: That suits me all right, all right! I don't go to college to be a sissy.

The Second Student: Same here. I want facts, not theories or religion.

The First Student: That is where you are wrong. What greater or more important fact can there be than the fact of our right relations to our fellowmen and to God?

The Parents: That is what we begin to feel all over this country. And if the schools do not take account of our feeling, we shall go on turning out profiteers and militarists and partisans as we are doing now. Do you know what one of our boys wrote home to us the other day? A letter contained this sentence: "I have been taking four subjects this semester and have been under four different teachers for a period of more than four months, and in all that time I have heard the name of God mentioned but once, and then in the department of philosophy; and the name of Jesus has not been mentioned by any one of the four teachers, and only occasionally by the speakers

in the chapel service. In fact, the chapel service is generally regarded as a joke by the student body."

Jesus: It is all wrong. The one important thing in all education is human *conduct*. Without that there is no education. The history of men on earth reveals the painful fact that learning does not mean morality, and genius in letters, art, music, literature and science does not prevent selfishness. The world is not dying to-day from a lack of technical knowledge, but because men are not kind and honest and pure and loving. The facts of the universe are worth knowing because they are a revelation of the power of the Heavenly Father, but the facts are dangerous to know unless they are ruled by the spirit of unselfish service to one another.

The Parents: Among other things we are finding out about the system of education as it is commonly accepted are these conditions that exist in one of our schools that is considered a model. The average hours per week given to different subjects of study in this school are as follows:

Mathematics, twenty-three; Mechanics, twenty-three; Science, twenty-two; English and Literature, twenty-two; Commerce, twenty-one.

In this school which is praised by some educators as a "model" there is not a single hour given to the Bible or to any study of Ethics or Morality. Human *conduct* is entirely ignored in the class room and laboratory.

First Teacher: It breaks my heart to hear of such schools. In my own school the only way I can teach *conduct* is by personal example and by personal friendship expressed to my pupils outside of school hours.

Second Teacher: I call that a model school. We are not hired to teach religion.

Third Teacher: That's right. I hate teaching anyhow. It's only a grind. If I had to teach conduct I would quit even sooner than I plan to now.

First Student: The system looks all wrong to me. I long very often for a spiritual impression. Only a very few of my teachers give me any.

Second Student: Oh, you make me tired! What do we go to college for unless to get the facts? I don't want any morals taught me. What I want are the facts. Give me science, business methods, technical details that will fit me to fight my way to success.

Third Student: The whole thing is nonsense. College, as I see it, is great fun. What is Dad's money for if not to spend? He is a

good sport and lets me have all I want for frats and dances and theaters, and doesn't ask troublesome questions. Time enough to learn conduct after we have had our fling.

Jesus: Remember thy Creator in the days of thy youth. If you do not do it then you will not be inclined to do it afterwards. (Silence about the table. Then the Parents ask Jesus to outline a model school. This is Jesus' answer:)

Jesus: What you ask is unnecessary. A model school is not created by a million dollar equipment and stately buildings. It cannot be created by long conferences and programs of teachers' state conventions. It is not made by endowments, by great legacies and bequests of friends of education. There is only one great essential. It is the one thing that education is neglecting at this moment in all the schools over the world. It is the key to all true education and always will be. It is the teaching of *conduct*. The relation of men to God and one another is the most important thing in education. Hear the conclusion of the entire matter. Fear God and keep His commandments. For that is the duty of a whole man. If men keep God's commandments they will treat their fellowmen with justice, kindness, and truth. If the laws of the

country will not permit this teaching as it is revealed in the teaching of the Bible those laws ought to be changed so that teachers will have freedom to teach the one great essential, which is always *conduct*.

(There is silence again about the table. The second and third teachers finally go out. The third student follows, the first and second students remain. And again there is silence, the brooding silence of the power of the Spirit of God waiting for the children of men to do as Jesus taught. "Ye are My friends," He said, "if ye *do* the things that I command you." That is the heart of all true education. Without it our schools are pagan and will continue to turn out pagan product to curse instead of bless the world.)

VIII

WHAT WOULD JESUS DO
IN THE RAILROAD WORLD?

The Railroad world is a large part of our civilization, and it presents constant problems of direction and management, raising questions of financial and business control that tax the genius of men of power.

The one thing which Jesus would emphasize would be *Service*.

The Railroads are public servants. They are too great and too wonderful to be dominated by politics or mercenary motives. Above all questions of finance or control rises the tremendous matter of world service which railroads are built to give the people. Along that line all right answers to details of management will be found.

VIII

WHAT WOULD JESUS DO IN THE RAILROAD WORLD?

*Jesus; The Directors; The Employees; The
Passengers; The Spirit of Progress;
The Spirit of Service*

IT might seem at first sight that a railroad was the last thing in the world that Jesus would care anything about. But that might be due to the fact that we did not understand the intense interest that Jesus felt about anything in human energy that had to do with the life abundantly.

And it is also true that perhaps no form of business in all the world has more to do at present with our modern happiness, and even our existence, than a railroad. If the railroads of this country should suddenly stop running, all the big cities would soon be in a panic, and starvation and ruin would stare them in the face. They are absolutely dependent on the railroads for their food and merchandise and commerce and mail and the every-day necessities of life.

There is also probably no other form of

human energy about which centers more of possible ethical and moral expression than a railroad. This is shown in the history of railroads and the tremendous changes which have taken place in the legislation which deals with them as they have gradually evolved from a position where they at first dominated politics and received tremendous financial assistance from the government, down to the present time when the whole immense thing called a railroad is governed in very many important ways by restrictive laws.

There has been no attempt in this discussion to have Jesus indicate in specific ways the details of railroad administration. The one thing which He emphasizes is the great law of service which a railroad illustrates when it is performing its God-given mission in civilization. And also (for surely the Master in His contemplation of any form of human energy would not be in the position of a faultfinder and narrow-minded critic who could not see anything good), He would praise the self-denial and the wonderful holding to the day's duty which characterizes a great multitude of the railroad men of the world in their responsible places as servants of the general public. The attitude of Jesus toward the different forms of earth energy would not be that of one

who could not see the beautiful and wonderful in men's actions. He certainly would not come to-day to destroy all the forms of civilization which are a part of the present age. Wherever there is good He would see it, and be as quick to praise as to blame, to encourage men for what they had done that was worth while as to condemn them for the omission of those tasks that were of first importance.

The Directors: We are in charge of one of the greatest forms of business known to civilized men. And it is far different from the railroad business of half a century ago. It is so different that many of us have forgotten some of the facts about railroads in the early sixties and seventies.

The Spirit of Progress: What were some of these facts?

The Directors: From the years 1850 to 1871 the National Government gave grants to the railroads of 160,000,000 acres of land, and gave the roads a special power of eminent domain in giving them the right to force the sale of property for their roadways. In many cases a virtual money grant was made the railroads by the government.

The Spirit of Progress: This was a great power. What did the railroads do with it?

The Directors: They abused the power granted, by favouring large shippers to the embarrassment and sometimes ruin of smaller business concerns, by a device known as rebates. And then, to stifle protest, they showered newspaper men, lawmakers and courts with free passes. They had paid lobbyists in Washington and state capitals. They influenced legislatures, and were a factor in building up great monopolies. They formed combines and fixed rates that held commerce by the throat.

The Spirit of Service: That sort of thing would spell ruin to all commerce in the long run.

The Directors: That is true. And as a Railroad authority has said:

“In 1887 the Federal Government enacted the Interstate Commerce Law; in 1897 the Supreme Court applied the Sherman Anti-trust Act to railroads; in 1903 the Elkins Anti-rebating Law was enacted; in 1906 the Hepburn Rate Act virtually amended the original Interstate Commerce statutes. The State and Federal courts have also increased their scope of control.

“All charges for services in connection with transportation of passengers or property must be just and reasonable; no common carrier can

grant free passes or free transportation except to certain specified persons and institutions; and railroad companies are forbidden to transport commodities in which they have a direct property interest, except timber and its products. They cannot grant rebates, drawbacks, and special rates, thus discriminating and making lower charges to some persons than to others for similar services; they cannot give any undue or unreasonable preference to any particular persons, company, corporation, or locality; and they are forbidden to make arrangements for pooling freights of different and competing railways, or for dividing among themselves the net proceeds of the earnings of such roads."

(Railroad Traffic and Rates, by Professor E. R. Johnson, University of Pennsylvania.)

Spirit of Service: And yet even now, with all scientific safeguards and modern methods for protecting life, the toll of life is appalling on the railroads in this country compared with that of other countries.

The Directors: We are sorry to say it is. For example, in the year 1911, 10,396 persons were killed and 150,159 were injured on the railroads of the United States. In 1907 the number killed was 11,839, and the number injured 111,016. During the first three months

of the year 1919 the total number of people killed was 1,601, and injured 11,844. (No figures are given for an entire year. If the same proportion held, the number of killed and injured on our railroads in proportion to the number of passengers travelling now as compared with ten years ago is far fewer.) But the railroads of Great Britain carry annually more passengers than ours in the United States and kill and injure far fewer.

The Spirit of Progress: Why is that?

The Directors: There are no grade crossings. There is a uniform system of railroad signals, which is not true of our roads. And the employees are not constantly changing, as ours are. Besides, the country is much smaller, and more care is exercised by the passengers and the general travelling public. For example, in the year 1915 when traffic was unusually heavy during the war in the carrying of troops, there were only 133 passengers killed and 1,218 injured in Great Britain. The number of people carried in the year's time was 1,455,000,000 or nearly 400,000,000 more than were carried on the railroads of the United States in the same time.

The Passengers: How many people do the railroads of the United States carry in a year's time?

The Directors: In 1918, all the railroads of the United States carried 1,084,960,449 passengers. The figures for 1920 have not yet been made public, but they are about the same.

One of the Employees: According to the Directors' statement, in the first three months of the year 1919, only ninety-three passengers were killed on all the railroads. That is not a great number considering the great number carried. I am one of the engineers. There are more people killed every day by automobile accidents than are killed in three months on the railroads. (Over 700 in Chicago in 1920.)

The Spirit of Service: That is true. And besides, the railroad engineers are not to blame for the reckless drivers of cars who try to cross the tracks in front of the train.

The Engineer: I live on the edge of my nerves all the time nowadays on account of the speed mania of automobile drivers. I look out of my cab and see an automobile going along the road by the side of my track. I see the driver of the car speeding up just to beat me across the crossing. There is no reason why the man in the automobile should get across the crossing before I do, except the speed mania. I cannot very well turn out for the automobile and I am running on the company's time-table and cannot very well be

stopping my engine at every grade crossing when I see a car racing along the road. There is an accident and a number of people in the car are killed or injured for life. Am I to blame?

The Spirit of Progress: It is the speed madness of the age. Sometimes it is called progress, but that is a travesty on my name.

The Employees: And some of the accidents on the railroads where employees are killed are due to lack of safety appliances, or faulty equipment. On one road during the first nine months of 1920, twenty-six employees were killed and the number of non-fatal accidents increased forty-four per cent. over the year 1919.

The Directors: But according to a strictly impartial investigation of conditions on this very road only three per cent. of accidents to employees on all the railroads are due to faulty equipment. By the same impartial investigation seven per cent. are unavoidable and unforeseen. While the remaining ninety per cent. are due to the fact that the men do not *think*.

The Employees: Our minds have been "out of tune" with our work, since the war. Many of us came back and returned to our old positions in a restless frame of mind. We are getting back to a better state of feeling, as

we begin to realize the great importance of our work.

The Spirit of Service: Far more than the commercial or money-making power of a modern railroad is the human service it renders. No one can estimate that in dollars. Without the railroad in civilization cities would perish for lack of transportation of food and necessities. Mail service would be reduced to the point of absolute confusion. Even with the lack of a perfect and adequate service as at present, no one can calculate what the loss of the imperfect system would be if cut off altogether. The carrying of friend to friend on errands of love and mercy, the service of Red Cross relief, the feeding of dying millions all over the world waits on the servant Steam and those who direct it, in the cab or the shop or the office or the Directors' place of planning. The Master Himself must feel His heart beat with satisfaction at the sight of man's power working out mighty things for the happiness and general welfare of the world.

Jesus: I do. I came that men might have life and have it not meagerly, but abundantly. I rejoice in all that man does in his earth life to increase life's real power.

The Employees: We do not have time, many of us, for church or religious devotion,

or the attendance on religious meetings. Behold us, an army, 2,000,000 in number (estimated by the United States Bureau of Railway Economics), many of us, on account of the peculiar nature of our work, confined to our duties on trains of perishable freight, milk trains, that must run on Sundays, transcontinental trains that cannot stop moving on Sunday without throwing all the traffic into confusion. We have little time for religious life. How shall we cultivate, even when we want to, the spiritual part of our lives?

Jesus: By keeping in mind the tremendous service you are doing for the entire community. If you do your duty faithfully in speeding passengers on their errands of love and mercy and necessity, in feeding the children in the cities, in helping the great busy world to do its necessary work, you are worthy to have it said of you, "Good and faithful servant."

The Passengers: We have not always felt as we move safely and comfortably along how dependent we are on a great army of men whom we never see or know, who are watching out day and night for our train. If even one of these men in the train service should forget, or be careless or thoughtless, our train would run into death's dark valley. We do not think enough of those who day after day

and night after night and year after year are faithful to their trust, unknown and obscure, working in dangerous and unpleasant conditions, walking the tracks in winter storms, toiling at night in the maze of tracks that mark the yards of great city terminals, covered with grease and grime, bearing on their rough faces the marks of incessant labour. How remote they seem from our easy lives, from the softly upholstered elegance of our city churches where we attend with our friends. How impossible to think of these railroad men walking into our morning service and worshipping the All-Father while the surroundings are almost the exact opposite of their lives of dirty work. It makes us uncomfortable to think of these things.

The Spirit of Progress: Conditions in the business world cannot be ideal. Business cannot be run successfully that way.

Jesus: Do *all things* to the glory of God. Until you men in business make that the rule of life, business will go on blundering and losing. The railroad business is not an exception to this divine rule.

Others of the Employees: Some of us find it possible to belong to churches and attend church services. On many roads the management is such that this can be done. It is a mis-

take to suppose that as a class, if we are a class, of labour, we have few religious privileges. It looks to some of us as if the whole thing is a matter of the men's own choice of their use of the spare time which nearly all working men nowadays have.

The Directors: It is true that very many of the men on the different railroad systems are Christian men and church members. There are thousands of them who belong to the railroad Young Men's Christian Associations, and brakemen, firemen, freight handlers, engineers, trainmen and shopmen find in these Associations great help to their spiritual and religious life. It is not fair to say that the railroad business shuts out men generally from religious privileges.

The Employees: Perhaps that is so. But there is a certain kind of work demanded in the railroad business that in the nature of the case, on account of the special character of the labour, makes it difficult and sometimes impossible for the workman to command the leisure for all-around development.

Jesus: All human energy must at last, when it is carried on in the spirit of real service to one another, recognize the universal right of every toiler to full development of all his needs. When that point is reached in the

great business of a railroad, the carrying of it on will be like a great anthem of praise to God.

(Silence around the table. Broken at last by one of the Christian employees.)

Employee: There is a magazine published on the road that I have worked for now more than twenty years, which is designed to put a feeling of dignity and responsibility into the minds and hearts of all the people who work for the road. It is an uplift to read its accounts of good work well done, to look at the pictures of the men in the different divisions of the railroad line as it crosses the country, and to know that a business that once existed to make money as its main object, now considers it to be a large part of its business to take an active interest in the physical and moral welfare of every person who is in its employ.

The Spirit of Progress: That is because its Directors have found out it is good business management to keep the employees feeling good.

One of the Employees: Just so. Business is slowly finding out the law that the Master has taught, that only as we do all things to the glory of God can we carry on business successfully. And nothing can be done to the glory of

God which does not provide for the welfare of man.

Spirit of Service: Railroads are not free from this law any more than individuals. Humanity grows confused over the size of commercial transactions. Big cities, big enterprises, big business, even the size of a railroad, are all under the working of the Master's rule of life. If they break that rule they are doomed to failure so far as real service to men is concerned, as the railroads in this country found out when they used their great power to corrupt politics and enter into conspiracy with rebates to favour selfish corporations. The evil was so great that the whole power of the Congress of the United States had to be used to put a stop to what was simply human selfishness on a bigger scale than usual. And at last the people learned that a human service like a railroad was too important to be given over unrestricted to private corporations, and legislation was enacted and made constitutional to restrain the railroads from running their business without regard to the public welfare.

Jesus: Men will find out in time that no human energy can take to itself any power and use it for itself without final destruction of the very power that men thought they were creating. They are working against a divine

law which is as changeless and as inevitable as the tides of the sea. (Silence about the table.)

The Directors: Some of us have known this law of service and have understood a part of its wonderful working, but some of us still carry in our minds the old pagan thought of self-seeking as the first law of life. If it is true that a railroad should do all things to the glory of God just as much as an individual, is it possible for us to manage the railroads of this country so that the law of Jesus may have perfect expression? Is that possible, and if so, what would be the result if the law were to be generally obeyed?

(They think it over.)

The Employees: According to Jesus, our labour is a labour of public welfare. Without us, the railroads of the world could not run. The hard, dirty, dangerous work that falls to us must be done by some one, and if we do it, our place in this wonderful piece of human energy is a very honourable one. Many of us think the wages paid for our work are not enough. Many of us still believe that capital and labour are natural enemies and that they always will be. Some of us now and then catch some glimpse of what the law of Jesus is, and we are happiest with our work when we

know that we are necessary to the welfare of the public. Our place in the scheme of railroad affairs is not perfect, but we do not know of any other position in the world where the conditions are perfect. That fact ought not to make us unhappy or at war with the universe. If the Jesus rule of life can work out practically, we shall be glad to add our contribution to the general happiness and well-being of all who depend on our part as workers.

(They think it over.)

The Passengers: We are the general public. Many of us are also the shippers of goods and merchandise over these roads. We have as a whole seldom given much thought to the wonderful skill and management necessary to make a railroad serve the public in a wholesome manner. Business ability of the highest order, physical courage and concentration of energy of the noblest sort must be hourly expressed by the multitudes of employees of the roads, from the engineers and firemen at the front end of the flying train, to the train despatchers and signal men and trainmen and yardmen and the army of trained officials who direct the multitude of enterprises that are a part of the entire intricate mechanism of the modern railroad. We wonder if the Jesus law of service and doing it all to the glory of God

is practical and possible? If it is, a railroad is a divine institution capable of tremendous inspiration to the welfare of the world.

(They think it over.)

The Spirit of Progress: I have sometimes taken a critical and commercial view of all business in which humanity engages. The standard which has interested me has been the standard of the dollar. Success has been measured by the income exceeding the outlay. But the law of Jesus is eternal, I begin to find out. It cannot be broken without breaking the very essence of progress. He came to bring life abundantly, but *things* alone do not spell that life. I wonder if the men who are conducting railroads on the basis of mechanical progress know this law. What would progress in civilization really be if the Jesus law were to be applied to so wonderful a thing as a railroad?

(They think it over.)

The Spirit of Service: Blessed be the statesmanship of Jesus! The whole world will sometime know that His wisdom is the wisdom that brings welfare to the human race. He came to bring men life abundantly. He rejoices in all the wonderful things that men do with the raw material which they take out of the earth and the air and the water to con-

struct power. That which was unknown to His own day is none the less capable of serving His mighty purpose for the world's salvation. What triumphs of welfare for men will signalize the energies of men when all who labour and all who direct labour work together like one family for one and the same end!

(They think it over.)

Jesus (speaking to all about the table): Yours is a wonderful and interesting world. Power is a delight to the divine. And when power is dedicated to the public good and consecrated to the welfare of all, it has a dignity and a beauty that belong to the eternal things. I came that men might have life and have it abundantly. And I am among you as one that *serves*.

All at the table bow their heads. All catch a new vision of the word "service." And all ponder deeply over the Master's words as they try to interpret His meaning.

IX

WHAT WOULD JESUS DO
IN THE HOME?

What would Jesus do in the Home?

Perhaps He would say some of these things are essentials :

A religious foundation. The father and the mother must be devout believers in God.

Absence of fear of children—a fear which in many homes does not permit obedience to discipline.

The Family Altar a part of the regular habit of a godlike Home.

Each member having a share in the Home toil.

And over all, a mutual love to one another and respect for one another's personality—a divine faith in father and mother and children.

IX

WHAT WOULD JESUS DO IN THE HOME?

*Jesus; The Father; The Mother; The Boy;
The Girl; The Grandfather; The
Grandmother; The Servant*

ONE of the marvels of history is that a person who had not where to lay His head, no home of His own, and no family life except as He enjoyed that of others, is the one person in all the world who is most revered and honoured in the home life of the world. At the head of the table He sits, the most honoured guest in the house. In countless families, in many climes with various tongues, all down the centuries, the Christian home has been the center of the purest mother-love, the source of the most intelligent and consecrated service to the State, the altar on which has burned the most fragrant incense of family worship, the inspiration to boys and girls to grow up into stalwart men and women who revere the sacred Word of God and prac-

tice its teachings in the midst of the world's excitements and temptations. History reveals no such influence over the family life as the influence of Him who had no family of His own. It is one of the many fascinating and miraculous features of the most fascinating character in all history.

The Father: Home is not what it used to be when I was a boy. Life was simpler and there were not so many interruptions and distractions in the way of social functions and amusements that are a large part of the times in which we now live.

The Mother: That is true. When I was a girl my main business was helping my mother about the house-making, learning to cook and make clothes, and assist in the general duties of the home. My girl now wants to go out nearly every night to some other person's home or to some entertainment. Her clothes must be bought or made at some expensive place. She is a girl with many desires that were a stranger to my girlhood. If she goes to college she wants to do as other girls do and belong to some society where there is a good deal of entertaining, dancing, eating and going out. It is all different from my girlhood.

The Father: It's the same about my boyhood. I had to work on a farm. No movies

or dances for me. Just hard work. I think I had as much fun as my boy says he has now. But I can't recall ever spending seven dollars for a society banquet or riding to college in an automobile.

The Boy: There weren't any automobiles in your time, were there, Dad?

The Father: No. And incidentally, if I had called my father "Dad," he would have had me over his knee in less than the time it takes to spell the word.

The Boy: I did not mean any disrespect, Father. I only used the word as all the fellows use it.

The Father: I know you did. But to my mind it is only one indication out of a good many others of a careless and irreverent attitude on the part of the young people of this generation. The word reverence is not in their vocabulary.

The Grandfather: Don't you think you may be a little severe with the Boy? If I remember rightly your mother and I had to rebuke you more than once for incivility and irreverence.

The Father: I had forgotten it.

The Grandfather: One generation is apt to think that the past was better than the present. I hope you will remember that if the genera-

tion into which you were born did not have the complex troubles that go with automobiles and Greek letter societies, it had troubles perhaps more serious in the shape of saloons, and slavery, and public duelling, and a number of other things your children do not see.

The Grandmother: Yes, that is true. I can remember when I was a girl hearing my father tell about a number of the church wardens in his town who were helping to put the roof on the new meeting-house at a raising-bee, and they were so overcome with the rum that was served out to the workers that three of them fell off the roof and broke their legs, and one of them afterwards died from his injuries.

The Girl: How dreadful! Mother, you were telling us the other night of the good old times, so much better than these. Grandmother's story does not sound like it.

The Mother: I suppose we do forget some of the evil of the days when we were young. But your father and I are often troubled by the problems that face us in the home life.

The Boy and the Girl: Tell us what some of them are. Perhaps they are not so bad as you think they are.

The Father: One of the problems that face the American home is the difficulty of keeping

the family together. Even in the morning we don't seem to be able to eat breakfast together. The table is set two or three times for different members of the family. Then at noon we are seldom together on account of school hours. The evening meal finds us all at the table generally, but immediately after, the scattering begins. You young folks want to go out somewhere, either to some social function connected with your fraternity or school society or else to the movie or a party, and Mother and I have engagements somewhere, or else we spend the evening here alone. Now when I was a boy ——

The Grandfather: When you were a boy, you lived on a farm. Your children live in a town. The conditions are not the same.

The Mother: When I was a girl I lived in a city. But I do not recall that our home life was so broken up as it is to-day. I am sure that we had more family life. There were not so many parties and social events to take us away. What Father says is true of us to-day. Our family is not together very much.

The Boy: Do you want us to be at home every night?

The Girl: Shall we have no social life in addition to our home life?

The Father: We want you to have social enjoyment. Your mother and I are raising the question whether it is not overdone.

The Mother: I feel quite sure it is. Take last week as a sample. Monday night was your father's club night. He ought to have some relaxation after his heavy business. We don't complain about that. I was out at a committee meeting of our women's church society to plan for a new Sunday-school program. You children were in your rooms studying. Tuesday each of you went to a moving-picture show, while Father and I stayed here. Wednesday the Boy was at a basketball game at the college, and the Girl was at a neighbour's visiting with a girl friend. Thursday night Father attended his lodge, and there was a football banquet to celebrate the season championship, at which, of course, both of you children had to be present, even if it did cost the sum of \$2 apiece. Friday there was a dance of the fraternities and societies joining, at which, of course, you two felt bound to be present. Saturday Father had to go to a meeting of the Chamber of Commerce, and there was nothing to call the rest of us out, so three members of the family were together. Sunday night—I forget what we did Sunday night ——

The Father: Why, don't you remember? The Boy and Girl went to the young people's society meeting at the church, and you and I had a quiet evening at home.

The Mother: Oh, yes. So you see, the whole family was never all together any one night during the entire week.

Jesus: I should like to ask some questions. (Silence about the table. The Servant has just come in to make an announcement, but she stands silent with all the rest.)

Jesus: I have been wondering while you were talking, if some of these problems about the American Home are being met in the right way. Do you begin the day with Family Worship?

(Silence about the table. The Father and Mother hang their heads. The children smile. The Servant looks scornful. The Grandparents look sorrowful.)

The Grandfather: I brought up my children to revere the Lord's Day and begin the day with praise and thanks to the Heavenly Father and a prayer for divine wisdom and strength. The custom has disappeared from this home, I am very sorry to say.

The Father: There does not seem to be any time for it.

The Mother: The family is never to-

gether in the morning, and in the evening we are all scattered.

Jesus: Do you have as a family anything that takes the place of family worship?

(Silence again about the table. The Father and Mother look at each other.)

The Grandmother: Nothing can take its place. There are sometimes in this home discussions around the dinner-table over matters of conduct or ethics, but seldom anything said about religion or God. I think that the way American homes are now being run, in a short time there will be very little religious influence found in most of them. The pace is too swift, the age is too busy getting money and pleasure.

The Father: There was a good deal of cant and hypocrisy in the old custom of family worship.

Jesus: But is there not just as much now, without it?

The Grandfather: Our children could not charge that to our observance of the custom. We made it an hour of joy and spiritual refreshment. Is that not so, my son?

The Father: It is true. As I remember the hour, just after the morning meal, we gathered in the sitting-room and the time was filled with blessing. I should like sometimes to re-

vive that custom. But it would be hard to do it under the present-day conditions.

Jesus: How much religious or spiritual instruction do you give your children during the week?

(The Father and the Mother look at each other in confusion and are not able to answer. Finally the Father speaks.)

The Father: We don't give any to speak of. We leave that to the church and Sunday-school.

Jesus: Do you mean that you never read the Bible in the Home or teach your children out of it?

(The Father and the Mother look at each other for a long time in silence.)

The Mother: We have to confess that for years we have not read the Bible out loud in the Home nor taught anything out of it to our children.

(Note. How many average homes in the United States would have to make the same confession?)

Jesus: Do you have a Bible in the house?

The Father: I am sure we have. Mother, where is it?

The Mother: In my room I have one.

Jesus (to the Father): Do you have a Bible in your business office?

The Father: No.

Jesus: Do you know any of your business friends who do?

The Father: Yes, a few.

Jesus: You say you leave the religious training of your children to the church and Sunday-school. Do either of you go to Sunday-school yourselves?

The Mother: I go sometimes.

The Father: I don't go. I am too tired on Sunday morning to go.

Jesus: Do some of your business men acquaintances go?

The Father: Yes, some of them.

Jesus: Are they as busy as you are?

The Father: Yes, I suppose they are. I wonder sometimes how some of them can give so much time to church work. I really don't see how they can do it.

The Grandmother: Sunday morning in this house is distressing to me. The members of the family get up at irregular intervals and often eat at different times. Then there is a contest to see who can get the comic section of the Sunday paper and look over what seem to be its coarse and vulgar pictures, nearly all of which poke fun at old people and depict the tricks of children and magnify the faults of married life. That

seems like a terrible way to begin the Lord's Day.

Jesus (to the Father and Mother): Are you church members?

The Mother: I am. My husband is not.

The Grandmother: How can we expect the children to grow up to be religious when the father is not interested in religious things. It is a wonder to me that they go to church or young people's meetings at all.

The Boy: Our football captain is the president of the young people's society of our church just now. He got me to go. And the meetings are not bad. I enjoy them.

The Grandfather: It looks queer to me that the religious training of this family is being given it by outsiders. The father himself should be the priest. How can we expect a better America unless the parents are close to God and do not let the main part of the religious training of their children be turned over to strangers or even to those whom the Boy looks up to in his hero worship. The Boy's best hero should be his own father.

Jesus: I should like to ask other questions. Are you parents afraid of your children?

The Father and the Mother: Afraid of them!

Jesus: If they want anything that you

think is questionable in way of amusements or expense, are you afraid to say no for fear of creating antagonism? Is it easier for you to grant even questionable desires than to face a disagreeable difference with your children? Is it easier for you to let your children do what they want to do than to direct them into the best way?

The Father and the Mother (after a long and painful silence): We have probably followed the line of least resistance in matters of conduct, of amusement, and the choice of expenses and companionship. If that is what you mean by being afraid of our children, we have probably avoided making our children obey what has really been the best course in our own minds, but we have not wanted to oppose our children's wishes. (Note. In a canvas of very many families by the writer of these articles the same confession was frankly made by at least three-fourths of the fathers and mothers visited.)

Jesus: Would you give an illustration of the way in which you have granted your children's desires even when it was contrary to your own convictions of a better course?

The Father: My Boy wanted an automobile to ride to college in. It did not seem wise to me, and I did not see how I could afford it,

but he begged so hard and said that so many boys had cars that I finally gave in. The car has been a big expense, and I really ought not to have bought it, but I didn't want the Boy to think I was grouchy, and I didn't want him to get mad at me. So I let him have it. I am also frank to say that I do not approve of the young people being out so late at night with the car, but I have seldom denied the Boy that use of the car.

The Mother: My experience has been similar with the Girl. I was brought up very strictly not to dance. But when my Girl began to go to High School and afterwards to college, she pleaded with me that all the other young people danced, and she did not want to appear peculiar. I yielded against my better judgment, but I have never been able to bring my mind to endorse the kind of dances the young people in our college have, and the last one I saw at a meeting of one of the societies actually shocked me, it was so different from anything I would allow myself when I was a girl.

The Grandmother: And yet even after that, you never restricted the Girl in the matter of the dances, and made no objections to her going to social gatherings that lasted very late and interfered with her studies.

The Mother: We did talk it over, but she said that all the girls in her society did the same and she did not want to appear odd or queer.

The Servant: I came in to say that I have found a place in a store where I am going to work, and I won't be able to work in this family any longer.

The Father: Another one of the problems of the American Home! What are we going to do now?

The Mother: We can do what so many of our neighbours are doing, move into an apartment house.

The Father: Yes, or a hotel. And then, good-bye to home, sweet home. (Speaking to the servant.) I suppose the store can pay better wages than we are able to afford. But, really, ten dollars a week and board and washing seems reasonable for our family.

The Servant: The store will pay me three times as much.

The Mother: But out of your pay you will have to meet the expense of your room and board.

The Servant: I am making a change for other reasons. I don't like housework. It is too confining and monotonous. I am looked down upon as a servant. I want a different

kind of life. I am going into the store. (She goes out.)

The Father: Now then, Mother, what are we going to do?

The Mother: What thousands of other American homes are doing. Get along without help in the housework.

The Grandmother and Grandfather: We would like to be of more use, but we are getting old and are more or less of a burden.

The Mother: I am not very well myself. But I will do all I can.

The Father: We face a real problem.

Jesus: It is not insoluble. There are happy and useful homes in your neighbourhood where the same conditions can be found. In a home where the vision of real father-and-mother love and duty and kindness and love of honest work and sharing of burdens is a daily vision, even the problem of the daily drudgery of getting necessary meals and keeping the home pleasant is not without an answer.

The Boy (to the Girl): I wonder if that means that we can do what we have never been willing to do in helping Mother about the house.

The Mother: I will sacrifice anything

rather than live like so many of our acquaintances in a hotel.

The Father: Heaven deliver me from a hotel life! There isn't a spot on earth more dear to me than my home.

The Grandfather: Even if you *are* out of it so much!

The Father: That makes no difference. There is no place like it, is there, Mother?

The Mother: We have been careless about its sacred duties and privileges. But when we once face the question of being compelled to give them up we begin to know what the home has really meant to us. There is no such place on earth. Let us all help to maintain it.

The Father: I can do more than I ever did. I can think of many times when I could have helped Mother when I selfishly chose my own ease and let her bear the burden of drudgery.

The Boy: I'll do more to help.

The Girl: And so will I.

The Father: They are not half bad, our children, after all. I always said that an American home had in it something stable and enduring and could not be broken up, not even by problems.

Jesus: But may I remind this American home of some real truths that alone will keep the home as the center of the nation's power

and influence? (All are silent as the Master speaks simply and lovingly.)

You, Father and Mother, need to love and serve the Heavenly Father. The one greatest need in this home is not the need of hired hands to prepare food and do the drudgery, but the greatest need is a unity of affection among the members of the family that is based on a religious faith that has its roots down deep in a love of God. There are families in this neighbourhood that face far greater problems than you face, problems of poverty and struggle and sickness, and yet the joy of heaven is in those homes and the very gate of heaven opens to the visitor whenever he steps across the threshold.

Cease to fear your children. The greatest kindness you can show them is to teach them to obey the truth of life. They will thank you for it when they grow up if you did not let them do everything they wanted to do, simply because others did it.

Put the Bible and the Family Altar back into the honoured place they once held. On that basis the true home in this land must be built. Without it all the wealth and luxury and things in the house will not be worth anything.

Let every member do his share to bear the

burdens as he shares in the privileges of the home. There can be no happy homes where any members of the family selfishly let others bear more than their part of the work to make the home what it ought to be.

But the one great thing is love to one another and to the good God. Where that burns on the altar of the heart all things are easy, all tasks light. I leave you my benediction. Peace be to this home—the peace of God. Love ye one another.

(Jesus rises and quietly passes out. The Family remain as before, only there is a different spirit.)

The Father: I wonder how it is that His presence here in our home has seemed to give it a sacred meaning. I never felt it before.

The Mother: Even when He silently rebuked our godlessness and our blunders in home-making, my heart burned in me to merit and keep His blessing.

The Boy: I wish He would stay with us always.

The Girl: He made me feel how selfish and unworthy of a beautiful home I have always been.

The Grandmother: I bless the memory of His presence.

The Grandfather: We will pray for the

Master's presence to abide with our children and theirs, always.

The Father: We will give Him the honoured place at the head of our table from this time ever.

The Mother: And not omit any more, as we have done so long, the asking of the Grace which we have so sadly neglected.

The Family remain seated about the table, gazing at the place where the Master had been. And each one seems to hear the others say in their hearts: "If He shall sit there in our Home, at the head of our table, all problems will be solved and all hearts will be pure. And the American home will be what we pray it may be, the sweetest place on earth, because it is the place where love reigns, and service rules, and God abides."

X

WHAT WOULD JESUS DO
WITH INTERNATIONAL AFFAIRS?

The Statesmanship of Jesus has never been fully recognized. His principles are the only basis of established governments organized to bring happiness.

A World Brotherhood is possible. To deny it is to deny the fact of human unity. Race prejudice, hate, war, force—will yield to the power of Love.

Jesus would teach a world citizenship. His one great answer to all international problems would be obedience to His own creed of Love to God and neighbour. The World Brotherhood will never be found practical by diplomacy, commerce or war,—only by Good Will.

X

WHAT WOULD JESUS DO WITH INTERNATIONAL AFFAIRS?

*Jesus; The Past; The Present; The Future;
The Old World; The New World*

IT is not possible to think of Jesus as a person of one nationality. Although He was born in a little country which at the time was counted an insignificant Roman province, the whole world has accepted Him as World Citizen, and He is known and loved by all races and nations.

The very first announcement of His birth was international. "Peace on earth, good will to men," was not spoken alone to the people in the little country of Palestine, but it was said of all men everywhere.

Neither is it possible to think of Jesus as a narrow-minded partisan in His political life. He would love the country in which He was born and of which He might be a citizen, but it would not mean being falsely patriotic in the sense that being a citizen of one land made Him indifferent to the needs and wants of

every other land. He would love all lands and all peoples, even as His Heavenly Father did when He "so loved the world" that He gave His only begotten Son, that "whosoever" believeth might not perish.

We need to keep these great facts clearly in mind whenever we talk and think of our relations to international affairs. The whole thing is more than political and economic. It is profoundly religious. Patriotism does not mean much for the welfare of a nation, unless the welfare of all other nations is considered.

The world is beginning to find out that the welfare of one people is bound up with every other people by a law of world union and world needs. The welfare of one is the blessing of all.

On the basis of that great fact, and also on the basis of God's patriotism, which is universal, this article is written, and its argument about the Conference Table will not be understood unless the fact of the universal citizenship of Jesus is taken for granted at the very beginning.

Neither will the dialogue be understood unless the reader understands the statesmanship of Jesus. What has been called His visionary idealism was in reality the most profound political wisdom. It will some time be ac-

cepted as the universal truth that the command of Jesus to love God and one's neighbour is statesmanship of the greatest sort.

It is not a moral maxim that will not work in practical affairs, but it is the only thing that ever will work to make a perfect human society.

Jesus: We are met here to talk about the world and its needs. The universal cry of all peoples and tongues goes up unceasingly to the Heavenly Father. Let us take counsel together over the question of the nations and the lands that, without knowing it, are related to one another by bonds of common interest and common destiny.

The Past: I am the History that has been made. My pages record vast wars that have drenched all peoples and lands with blood and sorrow. Pestilences, plagues, hatreds, race feeling, superstition, bigotry, false religious narrowness and pain have written countless pages of human history. And alongside all that, are noble achievements on land and sea, martyrdoms for the heart's faith, mother-love unquenchable, saints' sacrifices, heroism and courage and fidelity and the fire on the altar of home and native land—a mighty commingling of blood and fire, of kindness and cruelty, of

hope and despair! But over it all, even through the Dark Ages, the eternal Cross shed its celestial radiance on sinful men, and made possible the only history worth having, the only kind that endures as the ages pass along.

The Present: I am the life of the day that now is. History in the making is my problem. The earth has just been drenched again with blood and fire, and has left behind it, for the present moment and also for generations to come, all the results of man's wickedness and selfishness. Mine is the contemplation of earth's misery. All nations and all peoples are affected by the great catastrophe. Millions of human beings are dying in China from a lack of common food and fuel. At the other extreme, especially in the United States, millions of people are wasting food sinfully and foolishly, consuming vast quantities of rich viands at awful expense, in riotous luxury, in many cases in an orgy of insane rage for amusements and dress and waste of valuable material gathered or manufactured by the war demand and then allowed to decay, or be wantonly destroyed. I am the age of extreme misery and extreme spending. I face the regeneration of society, the problems of the forces of society, the Church, the educational program, the commercial and industrial conflict, and the

political differences. Mine is a most critical and important age.

The Future: My gaze is forward. What lies in the beyond is a mystery to men, but it is known to the Almighty. If we judge the future by the past, even then who can foretell what changes and revolutions may take place in men's minds?

Jesus: Heaven and earth shall pass away, but My words shall not pass away.

The Old World: I represent the old order—conservative, settled in old customs and old practices, yet the foundations of many things shaken, old tyrannies broken, old thrones crumbling, old habits giving way to governments that are not yet established! Starvation in Germany, Austria, Armenia, massacres and atrocities still going on, battles still being fought, men in the Balkans still hating one another with the same century-old race prejudice and ill-will! Old world diplomacy dying hard, the nations still eyeing one another with suspicion, and the old dreams of conquest, and of territory to be seized, still strong in the minds of statesmen and rulers!

Jesus: If any man or nation be in Me, old things have passed away. Behold all things have become new.

The New World: I am the giant among

the nations. Almost the only country that has come out of the horror of the Great Catastrophe richer and mightier than ever. Never was a year more abundant in crops than the year just closed. God's bounty smiled on the field, the orchard, the mountain, the plain. Such harvests of wheat and corn and fruits have never been known. Millions of pounds of apples and peaches and other fruits have decayed on the ground for lack of transportation. The prairies of the West are dotted over with stacks of wheat, alfalfa, hay, and the corn-shocks stand like serried ranks of reserve power.

Jesus: Freely ye have received. Freely give.

The Past: Superstition, bigotry, cruelty, old and decayed faiths, haunt the memory and obtrude even upon the Present.

Jesus: Forget the things which are behind and stretch forward to those things which are before.

The Present: The time is hopeful for many things. Civilization, after centuries of slavery to drink, has begun to understand what a curse it has been and is driving out the sellers of it.

Jesus: Be not overcome of evil, but overcome evil with good.

The Present: At the same time sectarianism seems to be strong and the attempt at federation, while hopeful in some ways, is discouraging in others.

Jesus: And I, if I be lifted up, will draw all men unto Myself.

The Present: According to very many, civilization is on the down grade. The old world is dying from the results of the war. A low vitality caused by non-nutrition, a crime wave due to physical needs, a spirit of irreligion provoked by the wrongs of centuries of misrule on the part of autocrats—seem to many to predict the downfall of civilization at least in Central Europe, and whatever affects that part of the old world must necessarily affect all the rest of mankind.

Jesus: Be of good cheer. I have overcome the world.

The New World: Whatever may happen to the rest of the world, nothing can affect us. Look at our navy. Count our resources. See our wealth. Behold our boundless prosperity!

Jesus: You, then, that are strong, ought to bear the infirmities of the weak.

The Old World: Our needs are great. Our resources few. Our people are worn out with the wars and race hatreds and intrigues of the centuries. We are distracted by in-

ternal revolutions and rent asunder by petty quarrels and endless factions. Vienna is a city of ghosts. In Berlin the little children walk the streets with bowed legs, trembling for lack of nourishment. The bakeries have no flour, the shoe shops have no leather, the meat markets have no provisions, the banks have no money that is of any value, there is no smile on the face and no hope in the heart. Central Europe is dying. The little nations are fighting one another for a miserable existence. The old civilization is going.

The New World (a part of it): Let it die! We can't take care of all the nations of the earth. They have brought all this suffering on themselves by their own selfishness and by getting the rest of us into this miserable war. Let them reap the fruits of their own planting!

Jesus: The whole world groaneth and travaileth together. No man liveth to himself and no nation liveth to itself. You are your brother's keeper.

The New World (another part of it): We must help Europe or be untrue to our destiny. Even from a commercial point of view, it would be a disaster to the United States if the civilization of the Old World should go down. And surely the helpless and innocent childhood

and motherhood of the Old World is not to blame for the terrible suffering caused by the war. They did not make the war.

The Old World: Our problems are tremendous. We are exhausted with internal conflict. In England, we have the Irish trouble, complicated with great strikes, the domination of the brewer in the social and political history, the rise of the Labour party and prospect of its control of Parliament. Central Europe is a ghastly medley of war, famine, revolution, the race prejudice of centuries apparently as strong as ever, a divided control of Turkey and the continued slaughter of the Armenians, the intrigues of the Powers grasping for national advantage, the bewilderment of the common people, the heavy burdens of debt. In Asia, the cry of starving and freezing China sounds to heaven above the music of the dancing in the gluttonous restaurants of the cities of the New World. Despair gnaws at the heart of the few Christian statesmen who fight against the apathy and intense selfishness of diplomatists—is it any wonder that we look to America to help us, with food and sympathy and brotherhood?

Jesus: Blessed are the merciful; for they shall obtain mercy.

The New World (a part of it): But some

of these people who want help from us are the people we fought. They are our enemies.

Jesus: But I say unto you, love your enemies.

The New World: It can't be done.

Jesus: You have never tried it.

The Past: The world has never given the Master's plan of life a trial. We have tried war, hate, diplomacy, race feeling, national jealousy, religious bigotry, persecution for beliefs, crucifixion for ideals, selfishness in the competition of business, intolerance in the treatment of those who did not agree with us, but we have never tried, as nations, the plan of loving our enemies, of good-will, of religious tolerance, of coöperation in business. The great economic laws that Jesus so well understood when He told His disciples to seek first the kingdom of God and all other things would be added, have been regarded up to the present time as non-workable ideals, fit only for the dreams of visionaries. Whereas they are in reality fixed economic laws as eternal in their working as the laws of matter. Why doesn't the world try the Jesus plan? Its own plan has not brought peace or power to the multitude. Why not try His?

Jesus: All authority and power have been given unto Me.

The Present: But we are dealing with practical human affairs. How is it possible for the nations to coöperate, when they are of so many religions, tongues, prejudices and customs?

Jesus: In Me there is neither Greek nor Roman, Barbarian, Scythian, bondman, free-man. But they are all one in Me.

The New World: But how shall we here in America enter into the problems of the Old World? The diplomacy, the intrigue, the lying, the national jealousies, the ambition for territory still sway the Old World. It is a chaos of human weakness and self-seeking. Why should we entangle ourselves with any of it?

The Old World: But we need America! There is enough humanity here to listen to reason. There are honest men in government even over here. There are prayers being offered by hearts that bleed with passionate patriotism that America may take a part in the affairs of the world. And a fear throbs in the heart of many a despairing soul that the door of hope will be closed on the appeal for help. Surely we are not asking too much to expect that the strength and beauty and power of America are not to be spent on herself alone.

Jesus: Long years ago I said to My dis-

ciples, "Go ye into all the world and make disciples of all the nations." If My disciples had not gone on that errand America would never have had any light of Gospel truth and freedom. The people of America are themselves the product of the self-denial of early missionaries from the north of Germany going into Great Britain, and from My disciples in Great Britain came the Puritans and the Pilgrims, who gave to America her finest ideals of freedom and of human government. It is the duty of America now to bear the torch of Freedom and Brotherhood to all the nations of the earth.

The New World: But we have all we can do to meet our own problems.

Jesus: In helping to solve the problems of the world you will best solve your own. For all the world problems are the same. They are all one.

All the Persons at the Table: What is that one problem?

Jesus: It is the problem of setting the heart right. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings. And these are the passions of men that have made the history of the Old World. The future of man on the earth will be the same as the past unless the

heart is made new. Therefore I said all the problems of all the nations are the same. It is not war, nor diplomacy, nor laws, nor wealth, nor riches of land and cities that will bring happiness and comfort and zest into human affairs, but a heart pure and true, that loves God and man.

The Present: This means changing human nature.

Jesus: Yes. If any man be in Me, he is a new creature.

The Old World: But how can we reconcile such irreconcilable enemies as the Irish and the English, the Turk and the Armenian, the French and the German, the Russian and the Pole, the fanatical religious tribes of Mohammedanism with the Protestant faith, the Soviet form of government with the established forms of society, the jealous, warring Balkan states with one another and everybody else? It is impossible!

Jesus: With man it is impossible. But with God nothing is impossible when it comes to a change of heart.

The New World: Where are the forces to accomplish this miracle of transformation of these antagonisms which are as old as the human race itself? Instead of war being a thing of the past America herself is preparing, ac-

according to the military authorities, for the largest army and navy in her history, and the announcement has been openly made that the greatest war in the history of mankind is not far off. Hatred is daily fomented between Japan and the United States. Even Great Britain is by many regarded as a possible enemy in the future.

Jesus: I am the Hope of the world. Peace I leave with you. Not as the world giveth give I unto you. Let not your heart be fearful, neither let it be afraid.

The Past: It looks impossible to us in the past.

The Future: Progress in science during the last century has in it a gleam of the same progress in human feeling. There is hope ahead, in spite of the present outlook.

All the Persons at the Table: Where is that hope?

Jesus: It is in Me. The only salvation for the world lies in My teaching and in My power to change the hearts of men.

The Past: It is the truth!

The Present: It is the truth! The present conditions in this world are so serious and terrible that nothing except a divine upheaval can save us.

The Future: If America through her

churches, her Y. M. C. A., Y. W. C. A., her Young People's Societies, her missionary organizations will educate and train a great army of missionaries and teachers and Christian business men to go out into all the world, it will transform the nations. There is no other way.

The Old World: Many of us are waiting for that. Old superstitions are passing. Mohammedanism is no longer a unit. The old faiths of the Orient, of Japan and China are crumbling. Old temples are being allowed to go to ruin, old images and gods are spurned and burnt. We see no way to still the passions of men and clear away their hatreds except the "Jesus way."

The New World: We have the greatest wealth and the most equipment for carrying out this gigantic program of any people on earth. The question is, have we the vision, the faith, and the passion to do it? Has the Church in America the unselfish purpose to cease her unholy sectarianism and pride and love of ease, and begin at once to train her youth to this Crusade? Are we here in America fit to help the rest of the world in its awful need?

(The door opens and the Church comes in to the Conference.)

Jesus: Ye are the light of the world. Go ye into all the world and make disciples of the nations. There is no other way to bring about world peace and world brotherhood. The nations will never live together as they should until they love one another. America will not take her place among the nations until she has had her baptism of the Holy Spirit, and is fitted to be a Light to all those who sit in darkness.

The silence of inner prayer pervades the room. There is waiting for the Spirit's power. Is America waiting for that Presence? If she is, all things are possible for the future blessing of all the nations.

All problems of reconstruction, or disarmament, or League of Nations, or the end of war and the establishment of free government wait on the change of men's hearts. And the mightiest agency in the world for creating that change is the Spirit of God working through Christian disciples, and especially in the Church, sending disciples out all over the world to change the old habits into the new. There is no other fundamental way to do it. The Past has failed by the use of hate. Let the Future conquer by the power of Love. That is the statesmanship of Jesus Christ.

Printed in the United States of America.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

**This book is under no circumstances to be
taken from the Building**

FORM 410

